VOL. XXXII. No. 12.

THE AMERICAN MISSIONARY.

"To the Poor the Gospel is Preached."

DECEMBER, 1878.

CONTENTS:

EDITORIAL.

ABSTRACT OF THE REPORT OF THE EXECUTIVE COMMITTEE OF THE A. M. A..... 353
ANNIVERSARY OF THE AMERICAN MISSIONARY ASSOCIATION 356
ADDRESS OF REV. SYLVANUS HEYWOOD.... 371
ADDRESS ON CHINESE MISSIONS IN AMERICA: Rev. E. S. Atwood..... 373
ADDRESS UPON THE AFRICAN MISSION: Rev. G. D. Pike..... 377
THE ANNUAL MEETING 379
PARAGRAPHS 381
ITEMS FROM SCHOOLS AND CHURCHES..... 382

THE FREEDMEN.

ATLANTA, GA.—Students' Reports of Summer Work: Mrs. T. N. Chase 383
TENNESSEE.—Woman's Work among Women: Miss Hattie Milton 385
NORTH CAROLINA.—Students Want to "Batch": Rev. Alfred Connett..... 387
TALLADEGA, ALABAMA.—The Story of Ambrose Headen 388
A GRATEFUL WARD..... 389

AFRICA.

THE MENDI MISSION: Rev. A. E. Jackson 389

THE INDIANS.

SISSETON AGENCY: E. H. C. Hooper, Agent..... 392

RECEIPTS 394

NEW YORK:
Published by the American Missionary Association,
ROOMS, 56 READE STREET.

Price, 50 Cents a Year, in advance.

A. Anderson, Printer, 23 to 27 Vandewater St.

American Missionary Association,

56 READE STREET, N. Y.

PRESIDENT.

Hon. E. S. TOBEY, Boston.

VICE PRESIDENTS.

Hon. F. D. Parish, Ohio.
Rev. Jonathan Blanchard, Ill.
Hon. E. D. Holton, Wis.
Hon. William Claflin, Mass.
Rev. Stephen Thurston, D. D., Me.
Rev. Samuel Harris, D. D., Ct.
Rev. Silas McKeen, D. D., Vt.
Wm. C. Chapin, Esq., R. I.
Rev. W. T. Eustis, Mass.
Hon. A. C. Barstow, R. I.
Rev. Thatcher Thayer, D. D., R. I.
Rev. Ray Palmer, D. D., N. Y.
Rev. J. M. Sturtevant, D. D., Ill.
Rev. W. W. Patton, D. D., D. C.
Hon. Seymour Straight, La.
Rev. D. M. Graham, D. D., Mich.
Horace Hallock, Esq., Mich.
Rev. Cyrus W. Wallace, D. D., N. H.
Rev. Edward Hawes, Ct.
Douglas Putnam, Esq., Ohio.
Hon. Thaddeus Fairbanks, Vt.
Samuel D. Porter, Esq., N. Y.
Rev. M. M. G. Dana, D. D., Ct.
Rev. H. W. Beecher, N. Y.
Gen. O. O. Howard, Oregon.
Rev. Edward L. Clark, N. Y.
Rev. G. F. Magoun, D. D., Iowa.
Col. C. G. Hammond, Ill.
Edward Spaulding, M. D., N. H.
David Ripley, Esq., N. J.
Rev. Wm. M. Barbour, D. D., Ct.
Rev. W. L. Gage, Ct.
A. S. Hatch, Esq., N. Y.
Rev. J. H. Fairchild, D. D., Ohio.
Rev. H. A. Stimson, Minn.
Rev. J. W. Strong, D. D., Minn.
Rev. George Thacher, LL. D., Iowa.
Rev. A. L. Stone, D. D., California.
Rev. G. H. Atkinson, D. D., Oregon.
Rev. J. E. Rankin, D. D., D. C.
Rev. A. L. Chapin, D. D., Wis.
S. D. Smith, Esq., Mass.
Rev. H. M. Parsons, N. Y.
Peter Smith, Esq., Mass.
Dea. John Whiting, Mass.
Rev. Wm. Patton, D. D., Ct.
Hon. J. B. Grinnell, Iowa.
Rev. Wm. T. Carr, Ct.
Rev. Horace Winslow, Ct.
Sir Peter Coats, Scotland.
Rev. Henry Allon, D. D., London, Eng.
Wm. E. Whiting, Esq., N. Y.
J. M. Pinkerton, Esq., Mass.

CORRESPONDING SECRETARY.

Rev. M. E. STRIEBY, 56 *Reade Street, N. Y.*

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, *Boston.*
Rev. G. D. PIKE, *New York.*
Rev. JAS. POWELL, *Chicago, Ill.*

EDGAR KETCHUM, Esq., *Treasurer, N. Y.*
H. W. HUBBARD, Esq., *Assistant Treasurer, N. Y.*
Rev. M. E. STRIEBY, *Recording Secretary.*

EXECUTIVE COMMITTEE.

Alonzo S. Ball,
A. S. Barnes,
Edward Beecher,
Geo. M. Boynton,
Wm. B. Brown,
Clinton B. Fisk,
A. P. Foster,
E. A. Graves,
S. B. Halliday,
Sam'l Holmes,
S. S. Jocelyn,
Andrew Lester,
Chas. L. Mead,
John H. Washburn,
G. B. Willcox.

COMMUNICATIONS

relating to the business of the Association may be addressed to either of the Secretaries as above.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, 56 Reade Street, New York, or, when more convenient, to either of the branch offices, 21 Congregational House, Boston, Mass., 112 West Washington Street, Chicago, Ill. Drafts or checks sent to Mr. Hubbard should be made payable to his order as *Assistant Treasurer.*

A payment of thirty dollars at one time constitutes a Life Member.

Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.

THE

AMERICAN MISSIONARY.

VOL. XXXII. DECEMBER, 1878. No. 12.

American Missionary Association.

ABSTRACT OF THE THIRTY-SECOND REPORT OF THE EXECUTIVE COMMITTEE OF THE A. M. A.

The Report opens with an expression of thanks to God for the general prosperity of its work, obituary notices of the Rev. Silas McKeen, D. D., of Bradford, Vt., a Vice-President, and Mrs. Benjamim James, of the Mendi Mission, and a brief review of the marked progress of the last thirty-two years in the line of its aim and effort.

The Freedmen.

The educational work of the Association has been vigorously sustained, with increasing numbers, and at the cost of great self-denial on the part of both teachers and pupils. New buildings have been erected for the Emerson Institute at Mobile, Ala., for the Lewis High School and Norwich Chapel at Macon, Ga., for the Straight University at New Orleans, La., and for the Beach Institute at Savannah, Ga., under the supervision of Prof. T. N. Chase, of Atlanta. They are simple but commodious, and admirably adapted for their uses, better located than formerly, and cost no more than the insurance received for the buildings which they replace. The institutions of he Association are excellently located.

The early educational work was, of necessity, altogether primary. As the States assumed the support of common schools, the Association gave itself more and more to Normal teaching, and has always found a demand for more teachers than its schools could furnish. A few more each year are advancing into the collegiate and professional courses. Its one Law and three Theological classes have been well sustained, and it has also co-operated with the Presbytery of Washington in the support of the Theological Department of Howard University. The practical and moral importance of the Industrial Departments is also referred to. During the year small amounts have been added to the salaries of a number of common-school teachers, graduates from its institutions, enabling them to extend the time of their school-year from three or six to nine months.

The need of this work is emphasized by the fact that there are still 3,500,000 over ten years of age in the South who cannot read, over 1,135,000 of whom are legal voters. The need of permanent endowments and of student aid are also dwelt upon. A depiction of the influence of these institutions in the homes, the common schools, the churches, and upon the sentiment of the people of the South, and especially of the positiveness of their religious influence, concludes this part of the Report.

The report of church work adds five new churches organized during the year to its list. Judged by the measure of accessions to membership by profession of faith, these sixty-four churches have not been dead nor fruitless. Fifteen of them report from eleven to fifty such additions each, making an average of over twenty-four, and amounting to 368 in all. Indications of growth are also found in increased efforts for self-support and for systematic giving. The Sunday-schools of the churches not only are well sustained, but the teachers go out into churches of other orders, and into mission work, thus reaching many thousands of youth and children.

The cause of temperance has been advancing in these churches. The six local conferences have, by their annual meetings, shown progress and done good. The difficulties of a rapid extension of church work in the South are referred to, and the hope expressed, of surmounting such of them as may be overcome under the field-superintendence of Rev. Dr. Roy, who will very soon be in his headquarters at Atlanta.

In summing up the work among the Freedmen, encouragement is drawn from the fact that some of the best pastors and teachers now in the field were taken from the streets by the missionary teachers of the Association, and have developed under its care to be its fellow-helpers; also, that results appear to be more permanent and substantial.

Africa.

Four missionaries were sent, Feb. 8, to the reinforcement of the five who sailed the September before. The outlook was discouraging in both its material and spiritual aspects. But they went to work practically and hopefully, and have labored with good success. Twenty-two new members have been received into the church at Good Hope. Preaching services and Sunday and day-schools have also been opened at Avery and Debia.

The missionaries desire increased facilities for taking the children into their homes under their constant care, a work which they have begun already. The industrial work at Avery has been revived. These missionary families, numbering fifteen souls in all, have endured the trying climate, and that through its sickly season, as well as could have been hoped. All of them have been sick; one of their number has died; none of them are in impaired health, so far as can be learned.

The report speaks of the intention to strengthen this mission as it may seem to demand, of the need of means with which to do it, and of the missionary interest awakened in the South, and especially at Hampton and Fisk.

The Indians.

The necessity of changing agents has made much unexpected work, and the difficulties of supplying their places are referred to. The work of Rev. Mr. Eells at S'Kokomish is spoken of. The Indians show increasing interest in education, but the unsettled condition of their affairs prevents the best success. The recommendations made by the representatives of the various religious denominations to the Board of Commissioners are recited. The possibility of a transfer of the Indians to the War Department is alluded to, and deprecated as a long step in retreat.

The Chinese in America.

The outcries against the Chinaman, and the abuse he receives on every hand, are alluded to as having had already an influence in diminishing the number of those coming to our shores.

The Association has sustained eleven schools during the year, with 1,492 pupils. The Chinese Congregational Association and the Bethany Home have been kept up, with increasing usefulness. Seventy-five have been hopefully converted during the year. The indebtedness of the Association to Rev. Wm. C. Pond, its superintendent in that

work, is heartily acknowledged. The desire of the Chinese converts for the conversion of their own people in their native land is referred to as a convincing proof that they have entered into the spirit of the Master. The new Chinese embassy to this country is spoken of as full of promise in regard to all the questions affecting that race.

Finances.

The receipts of the year have been $195,601.65; the expenses have been $188,079.46, leaving a balance of $7,522.19. The current receipts are not equal by $13,063.23 to those of the preceding year, the falling off being mainly in legacies; and the $17,904.92 in cash (and $6,950 in pledges) for the debt may have somewhat lessened the regular gifts.

The debt, two years ago, was $93,000; one year ago it was $63,000; what has been received and saved for it together this year amounts to $25,427.11, which has reduced it to $37,389.79, and pledges are held for $6,950, which, when redeemed, will further diminish it to $30,439.79.

The Committee recognize the hand of the Lord, and the hearts of His people in this good showing. The Report makes special mention of the gifts from the field for this object, and yet the remaining debt is deeply deplored as preventing the enlargement of the work. The careful and wise use of the funds in its hands encourages the Association to ask for the removal of this its last hindrance.

Sundries.

References to the co-operation of the Freedmen's Missions Aid Society in England, the return of the Jubilee Singers, the changes successfully made in the form and editing of the AMERICAN MISSIONARY, and the generous aid of the American Bible Society, conclude the Report.

THE AMERICAN MISSIONARY ASSOCIATION.

Statistics of its Work and Workers—General Summary.

Workers.

Missionaries—at the South, 69; among the Indians, 1; in the Foreign field, 9; total, 79.

Teachers—at the South, 150; among the Chinese, 17; among the Indians, 10; Native helpers in the Foreign field, 6; total, 183.

Matrons, 9: in Business Department, 9. Total number of Workers, 280.

Churches.

Churches—at the South, 64; among the Indians, 1; in the Foreign field, 1; total, 66.

Church Members—at the South, 4,189; among the Indians, 19; in the Foreign field, 44; total, 4,252. Total number Sabbath-school Scholars, 7,517.

Schools.

Schools—at the South, 37; among the Chinese, 11; among the Indians, 6; in the Foreign field, 3; total, 57.

Pupils—at the South, 7,229; among the Chinese, 1,492; among the Indians, 245; in the Foreign field, 177; total, 9,143.

Details of School Work at the South.

Chartered Institutions, 8.—Hampton N. and A. Institute, Hampton, Va.: Number of pupils, 332; boarding accommodations, for 180. Berea College, Berea, Ky.: Number of pupils, 273; boarding accommodations for 180. Fisk University, Nashville, Tenn.: Number of pupils, 338; boarding accommodations for 150. Atlanta Univer-

sity, Atlanta, Ga.: Number of pupils, 244; boarding accommodations for 150. Talladega College, Talladega, Ala.: Number of pupils, 272; boarding accommodations for 100. Tougaloo University, Tougaloo, Miss.: Number of pupils, 193; boarding accommodations for 90. Straight University, New Orleans, La.: Number of pupils, 287; no boarding accommodations. Normal Institute, Austin, Texas: Number of pupils, 146.

Other Institutions, 11.—Normal School, Wilmington, N. C.: Number of pupils, 126; Washington School, Raleigh, N. C., 435; Avery Institute, Charleston, S. C., 294; Brewer Normal School, Greenwood, S. C., 58; Storrs School, Atlanta, Ga., 701; Lewis High School, Macon, Ga., 93; Trinity School, Athens, Ala., 158; Emerson Institute, Mobile, Ala., 117; Swayne School, Montgomery, Ala., 436; Burrell School, Selma, Ala., 421; Le Moyne School, Memphis, Tenn., 184; Common Schools, 18;—total, 37.

Pupils Classified.

Theological, 88; Law, 17; Collegiate, 106; Collegiate Preparatory, 160; Normal, 1,459; Grammar, 1,016; Intermediate, 2,048; Primary, 2,398——7,292

Studying in two grades, - - - - - 63

7,229

Scholars in the South, taught by our former pupils, estimated at 100,000.

THIRTY-SECOND ANNIVERSARY OF THE AMERICAN MISSIONARY ASSOCIATION.

The American Missionary Association held its Thirty-second Anniversary in the Broadway Congregational Church, Taunton, Mass., commencing October 29, 1878.

President Edward S. Tobey called the Association to order at three P. M. Rev. Edward H. Merrill, D. D., of Ripon, Wis., conducted the devotional services, reading selections from the Scriptures, and leading in prayer. Rev. Leverett S. Woodworth, of Campello, Mass., was elected Secretary, and Rev. Samuel Harrison, of Pittsfield, Assistant Secretary.

The President appointed the following Nominating Committee: Rev. Lyman S. Rowland, Rev. George M. Boynton, Rev. Thomas K. Fessenden and J. E. Porter, Esq.

Rev. George M. Boynton presented the Annual Report of the Executive Committee. On motion, the report was accepted, and its various portions referred to appropriate committees.

The report of the Treasurer was presented by Henry W. Hubbard, Esq., Assistant Treasurer, and was referred to the Committee on Finance.

The Committee on Nominations reported the following list of committees:

1. *Committee of Arrangements.*—Rev. Mortimer Blake, D. D., Rev. Morton Dexter, Rev. E. S. Atwood, Chas. H. Atwood, Esq., Dea. E. H. Reed, H. B. Palmer, Esq., Rev. T. T. Richmond.

2. *Committee on Business.*—Rev. S. M. Newman, Rev. C. L. Woodworth, Eleazer Porter, Esq.

3. *Committee on Nominations.*—Rev. Lyman S. Rowland, Rev. George M. Boynton, Rev. Thos. K. Fessenden, Dea. Edwin Talcott.

4. *Committee on Finance.*—Hon. E. H. Sawyer, A. S. Barnes, Esq., A. L. Williston, Esq., Geo. H. Corliss, Esq., S. D. Smith, Esq., Hon. Rufus Frost, Abiel Abbott, Esq.

5. *Committee on Moral and Religious Education* (especially among colored women of the South).—Rev. H. P. DeForrest, Rev. C. D. Barrows, Rev. Albert H. Heath, Rev. Henry Hopkins, Rev. I. C. Thatcher, Rev. E. W. Allen, Rev. Geo. A. Tewksbury.

6. *Committee on Normal and Higher Education in the South.*—Rev. Wm. W. Adams, D. D., Rev. J W. Wellman, D. D., Rev. Frederick Alvord, Rev. E. H. Merrill, D. D., Rev. H. J. Patrick, Rev. R. K. Harlow, Rev. Calvin Cutler.

7. *Committee on Church Extension in the South.*—Rev. Edward Strong, D. D., Rev. Wm. L. Gaylord, Rev. A. H. Plumb, Rev. A. E. Winship, Rev. D. O. Mears, Rev. O. T. Lanphear, D. D., Rev. M. Burnham.

8. *Committee on Chinese Missions in America.*—Rev. E. S. Atwood, Rev. E. H. Byington, Rev. G. R. W. Scott, Rev. J. D. Kingsbury, Rev. Charles B. Sumner, Rev. Henry M. Grout, D. D., Rev. J. M. Bell.

9. *Committee on Indian Missions in America.*—Hon. A. C. Barstow, Rev. Geo. F. Wright, Rev. Cyrus Richardson, Col. Franklin Fairbanks, B. C. Hardwick, Esq., Rev. A. P. Marvin, Rev. Franklin P. Chapin.

10. *Committee on African Missions.*—Rev. Reuen Thomas, D. D., Rev. Geo. A. Oviatt, Rev. G. R. Leavitt, Rev. Franklin Ayer, Rev. W. S. Hubbell, Dea. Edward Kendall, Rev. John C. Labaree, Rev. G. D. Pike.

11. *Committee on Religious Services and Prayer-Meeting.*—Rev. Horace Winslow, Rev. R. B. Howard.

I. Paper by Rev. M. E. Strieby, D. D. Subject—"The Work of Half a Generation among the Freedmen." Committee—Rev. Daniel T. Fiske, D. D., Rev. Geo. E. Street, Rev. James H. Lyon, Rev. E. P. Blodgett, Rev. Geo. E. Freeman, Rev. Henry A. Blake.

II. By Rev. Stacy Fowler. Subject—"The Element of Present Time all-important in what we do to save this Country." Committee—Rev. Jacob Ide, Jr., Rev. W. W. Woodworth, Rev. Chester W. Hawley, Rev. Davis Foster, Rev. Henry E. Barnes.

III. By Rev. Geo. Leon Walker, D. D. Subject—The Denominational Polity of the American Missionary Association." Committee—Rev. Samuel P. Leeds, D. D., Rev. Ephraim Flint, D. D., Rev. Henry W. Jones, Rev. J. B. Clark, Rev. John V. Hilton.

IV. By Rev. Ebenezer Cutler, D. D. Subject—"A Revival of Righteousness in the Prosecution of Christian Work among the Despised Races of America." Committee—Rev. B. F. Hamilton, Rev. Wm. V. W. Davis, Rev. H. D. Walker, Rev. Henry R. Craig, Rev. Wm. T. Briggs.

V. By Rev. C. L. Woodworth. Subject—"America's Opportunity the World's Salvation." Committee—Rev. J. M. Green, Rev. Samuel Bell, Rev. G. F. Stanton, Rev. Chas. P. Nason, Rev. Franklin S. Hatch, Rev. J. K. Aldrich.

Rev. Stephen M. Newman reported the order of exercises for the ensuing sessions. Secretary Strieby urged upon the Association the need of prayer in

the meetings. The President called upon the Rev. E. B. Hooker to lead in prayer. After singing, the Benediction was pronounced by Rev. E. H. Merrill, D. D. The Association then adjourned until 7.30 P. M.

Evening Session.

At 7.30 P. M. the President called the Association to order. Scriptures were read and prayer offered by Rev. Daniel T. Fiske, D. D. Rev. Samuel E. Herrick, D. D. delivered a sermon from I Peter, ii. 9. Secretary Strieby offered the closing prayer. The Association then adjourned until nine A. M. of Wednesday.

Wednesday, October 30.

At 8.15 a prayer-meeting was conducted by Rev. Horace Winslow. At nine, the Association was called to order by Pres. Edward S. Tobey. Prayer was offered by Rev. John O. Means.

Rev. Stacy Fowler, of Cambridge, read a paper on "The Element of Present Time all-important in what we do to save this Country."

Rev. George Leon Walker, D. D., read a paper on "The Denominational Polity of the American Missionary Association."

District-Secretary Chas. L. Woodworth read a paper on "America's Opportunity the World's Salvation."

After singing, the Association adjourned until two P. M.

Afternoon Session.

At two P. M. the Association was called to order by President Edward S. Tobey. The session was opened with singing "How firm a foundation ye saints of the Lord," and with prayer by Rev. Stephen H. Hayes.

Rev. Ebenezer Cutler, D. D., of Worcester, read a paper upon "The Revival of Righteousness in the Prosecution of Christian Work among the Despised Races of America," which was referred to a committee.

Hon. Amos C. Barstow, of Providence, R. I., read the report of the committee on the Indians as follows:

The Committee to whom was referred so much of the Annual Report as relates to the work of the Association among the Indians, are glad to be able to approve the action of the Executive Committee for the past year, both with respect to its missions and its agencies. They beg also to indorse and emphasize the sentiment—twice repeated in the Report—that "the unsettled condition of the Indians, growing out of their frequent and enforced removal, sometimes for long distances, and at short notice, continues to rob the efforts put forth in their behalf of much of their rightful success."

Like the dove sent out from the Ark, the Indian has found no rest for the sole of his foot. Of the 275,000 Indians in what is now our country, fifty years ago 130,000 were east of the Mississippi River, where now but 25,000 remain.

At first we were content to crowd them beyond the Mississippi, but our example at the East has proved contagious among the settlers of the new States west of the Mississippi, and now all these States, by their influence over the General Government, are emptying their Indians into the Territories. The Pawnees and Poncas, and the great bands of Sioux Indians, under those famous chiefs Red Cloud and Spotted Tail—in all 15,000—have been pushed out of Nebraska within two years. The great States of Iowa and Kansas have but 1,000 each remaining in their borders, and Missouri has none. At the present moment, Colorado is making an effort to push the 3,200 Ute

Indians, who have always lived upon her soil, either beyond her borders or up into the mountains, 7,000 feet above the sea level, and far above the possibility of self-support.

The Stockbridge Indians, whose original home was amid the beautiful valleys of old Berkshire, in Massachusetts, and who, while there—130 years ago—enjoyed the stated ministry of David Brainard, and afterwards of Jonathan Edwards, were moved west as far as the State of New York, ninety years ago. Since then they have been moved five times, and now a remnant of the tribe occupy a little reservation in Northern Wisconsin. Why should they have been exposed to such perils as haunt a people, thus violently and repeatedly torn up by the roots, and compelled to make new homes far distant from the graves of their sires? Or, rather, civilized and Christianized as they are and were, why should they not long ago have come to individual homestead rights of portions of their land in fee, *with citizenship*, as do multitudes of foreigners, of far less education? Instead of girding the Indians about with bands of love, and holding them to their ancient homes, where they could be easily reached by Gospel influences, the nation has taken it for granted that the "wilderness and solitary place" was the only fit home for them; and therefore, in the expressive language of Red Cloud, has "kept them on wheels." We have been crowding them before the ever-increasing column of our Western emigration, and even now, the hand of the nation does not spare, neither does its heart relent. The Santee and other bands of Indians, fully civilized, are now petitioners for the right to take up homesteads that shall cover the present allotments, already cultivated and improved by them. Their petition is indorsed by the Indian Bureau and Interior Department, and though urged upon Congress last winter by all the added influence of the Board of Indian Commissioners, nothing was done. Congress has always shown more willingness to *feed* the Indians than to *locate* them. To secure progress in civilization, we must locate them—give them permanent homes, with all the motives for industry which they will inspire. To herd and feed them from the public crib permanently, like cattle, is to degrade and pauperize them, rather than to civilize and bring them to self-support.

There is a feeling quite too common in the community, that Indians, after all, are only *outlaws*, *Ishmaelites*, *savages*, "having no rights which white men are bound to respect," and no elements of character which encourage efforts for their improvement.

A popular encyclopædia affirms that, "as a race, the animal propensities in the Indian strongly preponderate over the intellectual, and render their civilization, even with the help of education and Christianity, an event *hardly to be hoped for*." Neither the experience of Christian philanthropists, nor the facts of history, will justify this sweeping assertion.

We do not claim that they have taken on them the nature of angels. We only claim that they are MEN, and that our Divine Master made no mistake in giving His Gospel to enlighten them, His blood to redeem them, or His command to us to publish that Gospel to them. If Eliot and Brainard and Edwards found encouragement for Christian efforts in their behalf, why may not the Christians of this generation labor for them with hope? Are we wiser or better than they? Or are the Indians worse and their condition more hopeless, than in the days of our fathers?

It is safe to affirm, in spite of all the obstacles in their path, that, under the efforts put forth in their behalf, many of the Indian tribes are making commendable progress in civilization, and large numbers of them are bringing forth in their lives the peaceable fruits of righteousness.

We, therefore, recommend not only that the Association continue its work for the evangelization of the Indians, but that it enlarge and extend it, as fast as God in His providence may open the way.

A. C. BARSTOW,
COL. FRANKLIN FAIRBANKS,
REV. A. P. MARVIN,
REV. GEO. F. WRIGHT.

On motion, it was voted that the report be accepted, and taken up for discussion on Thursday forenoon.

The report of the committee on the paper of Rev. George L. Walker, D. D. was read by Rev. Samuel P. Leeds, D. D., who opened the discussion of the report, followed by Rev. Samuel Harrison, of Pittsfield, and Rev. Addison P. Foster, of Jersey City. Secretary Strieby was invited to speak upon the pending question. Rev. George Juchau and Rev. David O. Mears continued the discussion.

On motion of Secretary Strieby, it was voted "That the papers read before this body, together with the reports of the committees thereon, be accepted and referred to the Executive Committee for publication at its discretion."

Rev. Benj. F. Hamilton, D. D., gave the report of the committee on the paper presented by Rev. Ebenezer Cutler, D. D. The report was discussed by Rev. Benj. F. Hamilton, Rev. Albert H. Plumb, Rev. Jesse Jones, Rev. G. B. Willcox, D. D., and Rev. George F. Wright.

Rev. Jeremiah K. Aldrich, of Nashua, reported in behalf of the committee upon the paper presented by Dist. Sec. Chas. L. Woodworth. The report was discussed by Secretary Strieby, and Rev. Geo. F. Stanton, of Weymouth. The report was accepted, and the following resolution, appended thereto, was adopted:

Resolved, That, as God raised up His ancient people, and made them the repository of the truth, to prepare the way for the advent of the Saviour, when the fullness of time should come, so He has raised up this nation to carry forward that truth to its final consummation, and that it becometh us to put forth every possible effort for accomplishing this work, in humble reliance upon the direct agency of the Holy Spirit, believing that God will bless well-directed, earnest Christian effort, energize and apply the truth by the personal presence and power of a living Christ; and that we regard the American Missionary Association as one of the most direct and efficient agencies for securing this end, and would press its claim upon our churches for an increase in benevolent contributions, that its work may be enlarged and prosecuted with increased vigor.

At 5.15 the Association adjourned to meet at 7.30 P. M. Benediction by Rev. Daniel T. Fiske, D. D.

Evening Session.

7.30.—President Edward S. Tobey in the chair. Rev. Thomas T. Richmond offered prayer. The evening session was occupied by those who were formerly in the employ of the Association.

Addresses were made by Rev. Charles M. Southgate, of Dedham., Rev. Sylvanus Heywood, of N. H., Rev. Martin L. Williston, of N. Y., and Rev. Walter S. Alexander, of New Orleans, President of Straight University.

During the evening the choir sang several Jubilee Songs.

Adjourned at 9.30 P. M. to meet Thursday morning at nine A. M.

Thursday Morning Session.

Rev. D. O. Mears conducted a prayer-meeting at 8.15 A. M. President Tobey called the Association to order at 9.15 A. M. Prayer was offered by Rev. William Mellen.

Rev. Davis Foster read the report of the committee on the paper presented by Rev. Stacy Fowler.

Rev. Daniel T. Fiske, D. D., read the report of the committee on the paper presented by Secretary Strieby.

Hon. Edmund D. Sawyer gave the report of the committee on Finance as follows:

The Committee appointed to consider and examine the Financial statement of the American Missionary Association, covering the receipts and expenditures for the year ending September 30th, 1878, respectfully submit the following Report:

The receipts from all sources have been $195,601.65, or about thirteen thousand dollars less than for the preceding year. The expenses, including amounts paid for church and educational work, publications, cost of collecting funds and cost of administration, have been $167,728.23. There is due the Tillotson Normal and Collegiate Institute $2,446.31, and there has been paid towards cancelling the debt $25,427.11. Of the amount paid upon the debt, the sum of $17,904.92 was contributed directly for the purpose, and $7,522.19 has been saved from the income of the year. Your Committee are happy to testify, that the administration of the affairs of the Association appears to have been conducted with wisdom, ability and faithfulness. While the work for the year has not been curtailed, the receipts have been less. Yet from them quite a sum has been saved towards cancelling the indebtedness. It is greatly to be regretted, that the receipts during the year have not been sufficient to pay in full the debt, as there still remains unpaid, and unprovided for, the sum of $30,439.79. Certainly it would seem that our churches could easily contribute this sum, which, if done, would give your Executive Committee new courage to plan for the extension of work now so well established and wisely conducted.

Your Committee would suggest that an effort be made to extend the paying circulation of the monthly publication, the "American Missionary," which is now so attractive and desirable, communicating as it does, information relating to the operations and needs of the Association, and the progress made in the different fields of its occupation. The administrative expenses seem to us small, compared with the magnitude and importance of the work accomplished, giving evidence that this department is conducted with great economy, and most conscientious fidelity.

When we consider the nature and extent of the work committed to the care of this organization, and that the appeal comes to us as a Christian duty, to help educate and Christianize these millions of our own citizens, now living in a condition of ignorance and degradation, we are forced to the conclusion, that our churches do not realize sufficiently, either their obligation or privilege, to meet the call with liberal and glad contributions.

The annual receipts of this Association, engaged in Christian work second in importance to no other, ought to be greatly increased. May we not ask the Pastors of our churches, to bring to the attention of their congregations, the necessities of those for whom this Association is laboring; and we urge individual Christians to such faithful labor and consecration as will extend a knowledge of the needs and deepen the interest felt in this great and good work, so that contributions may be largely increased.

From an examination of the various statements submitted, showing in detail the operations of the Association, and the condition of the property interests it has in charge, your Committee are prepared to commend it most heartily to the continued confidence and sympathy of our churches, and to recommend that every effort be made to secure enlarged receipts, so that the debt shall speedily be paid and the increased work that so needs to be done can be undertaken.

E. H. Sawyer.
A. L. Williston.

The report was discussed by Secretary Strieby, District-Secretaries Woodworth, Pike, and Powell, Hon. E. D. Sawyer, Rev. George F. Stanton, Rev. Addison P. Foster, Rev. Cyrus W. Wallace, D. D., Hon. Edward S. Tobey, Rev. Rowland B. Howard, Rev. Albert H. Plumb.

Rev. John S. Ewell led in prayer.

On motion, it was voted "that a committee of three be appointed to present to the churches the expression of the Association concerning its debt." The Rev. George A. Oviatt, Rev. George F. Stanton and Rev. William L. Gaylord were appointed such committee.

Rev. Heman P. DeForrest read the report of the committee on "Moral and Religious Education," as follows:

The Committee, to whom was assigned the topic of "Moral and Religious Education, especially among the colored women of the South," offer their Report with a deep conviction of the central and commanding importance of the work thus indicated. The two faculties which, in the Freedman, need chief attention, are his intellect and his conscience. Of these, the moral faculty must take precedence in importance. By the effect of slavery, and its accompanying influences, acting through many generations, a blight amounting, in some directions, well-nigh to extinguishment, has fallen upon his moral sense. His education, under the old system, did not develop this faculty, for it was only the hard education of rough contact with life and with men, which, indeed, sharpened his intellect sometimes, but buried conscience yet deeper under the weight of false teaching and falser custom. His religion did not help him here, for it has been a sensuous and emotional experience, not deemed inconsistent with the grossest violations of moral law. It is the work of Associations like this to solemnize, in his behalf, the marriage, subject to no subsequent divorce, of religion and morality. And it is, we believe, a happy quality of the genius of Congregationalism, that it will not pour oil upon the flame of emotional piety, but will chiefly emphasize the spiritual truths and moral laws which forever underlie all true religion.

But now the question arises, whether, in all our planning and thinking for the Freedman, too little has not been said and thought by our churches in regard to the Freedwoman.

She, like her brother, has been debased by slavery; debased, moreover, in the very citadel of her sacred womanhood, until the very instinct on which the sanctity of the home must rest, if it exist at all, has become almost extirpated.

There can be no elevation of the Freedman that does not rest upon the moral restoration of the Freedwoman. The position of woman is everywhere the measure of moral attainment, and here, where she has become the sport and lawful prey of two races, she more than ever holds the key of the situation.

The feeling, gaining strength through all the experience of our missionaries and teachers and superintendents, that an effort needs to be made for her benefit distinctly, now demands expression in the councils of this body.

Your Committee has no new light upon this subject; it has no specific to offer for the evil which makes so great a demand upon our sympathy. We can only appeal to this body, and to the churches, whether now, in the spectacle of two and a half millions of Freedwomen, of whom only a mere fraction are yet under the influence of schools and pure churches, lifting up their cry, not "from Greenland's icy mountains, nor India's coral strand," nor whence "Afric's sunny fountains roll down their golden sand," but from the sunny half of these United States of America, we have not a call of God, which the dullest ear cannot fail to hear. And we, brethren and sisters, are charged with the duty of responding to this cry, with no uncertain sound.

The Committee feel the responsibility which rests upon them in undertaking to pro-

pose new measures, and hesitate to offer too radical suggestions. Yet, they cannot be deaf to the appeal of this kind of work, or content themselves with vague and general exhortations. We hail as a good omen, and as an indication of Providence as to the course to be taken, the fact that already, through the influence of one Christian lady of the Northwest, a lady missionary, specially instructed to labor among the homes of the Freedmen, by personal contact, for the moral and religious education of the colored woman, is now actually at work. Our recommendation is that, following out this beginning, Christian women of mature experience and wise tact be appointed, to such an extent as funds will permit, who shall labor for the elevation of the Freedwomen, by those methods of personal influence which are, of all, most efficient. We believe that in no other way can we strike so nearly at the root of the ignorance and immorality which, in behalf of the Freedmen, we contend against.

But, obviously, it would not be right to take the funds appropriated for education or church extension for this purpose, and thereby curtail a work which needs, on the contrary, to be at once extended. Whence shall the support of these lady workers come, then?

We feel constrained, in reply, to appeal to that large and earnest body to whom we are not wont to appeal in vain—the Christian women of our Northern churches. Suppose that in each church an appeal should be made to the ladies, already doing much in missionary work, and sending generous supplies of clothing and other necessaries to the Freedmen, to assume the responsibility of supporting, either themselves or in conjunction with neighboring churches, these female workers among the Freedwomen. Could they, would they resist the appeal of this sister of theirs, upon whom iron despotism has set its mark of deep degradation, through no fault of hers, and who now lifts up appealing eyes, pleading to be restored to the sisterhood of the pure and the holy, to whom manhood owes all that is noblest and highest in its proudest development? We know them better than to imagine any such refusal. We believe the Christian women of the North, when once this channel is opened, will see in it their choice opportunity, and respond in a way that shall set forward our work by a great advance.

And we further offer the suggestion, following again a thought which has been born, and has already, to a degree, taken form, in the field of labor, that in the principal centres of the Southern field, local organizations of women may be constituted, which shall have special charge of this work, and through which the funds raised may be applied to their purpose.

By this three-fold chain of operations—the appointment of Christian women of mature character to special labor among the Freedwomen, the organization of local boards of women at the several centres of operation, and support by the Christian ladies of the North—it seems to the Committee that this important and too long neglected work may be simply and effectually accomplished. And, as rapidly as the developments will allow, we believe the work in the field should be passed into the hands of the elevated and Christianized Freedwoman herself, who, not only by visitation, but by the example of her own holy womanhood, and her own Christian home, shall disseminate the forces of light through all the darkness of the land where she lives.

REV. H. P. DEFORREST.

Rev. G. S. Pope, of Tougaloo, Miss., spoke upon the topic.

The report of the committee on the "Normal Work of the Association" was presented by Rev. W. W. Adams, D. D., as follows:

Your Committee congratulate the Association on the work of the year, as represented in the Report. It is but seventeen years since the first school for Freedmen was opened, and but twelve years since the first Normal school was started. Last year 7,229 pupils were under instruction in the schools of this Association, of whom 1,459 were in Normal schools. The increase in the number of pupils of all grades last year, over the number of the year before, was 1,789; in Normal schools the increase was 126; in college and

professional schools. 50. The eagerness of the colored people to obtain at least a rudimentary education has ever been a most encouraging sign. The young man who last year walked fifty miles with his trunk upon his back that he might enter school, recalls the zeal of the late Dr. Goodell, of Constantinople, who, in his youth, also walked sixty miles, with a trunk strapped upon his back, that he might enter the Phillips Academy at Andover. The demand for teachers from the Normal schools—quite beyond the ability to supply them—is one of the surest indications that the schools are meeting an urgent need. But the tendency of some pupils to consider themselves qualified to become teachers, after obtaining the merest rudiments of knowledge, is earnestly to be deprecated and discouraged. It needs to be dealt with as an easily besetting sin. The replacing of the burned buildings by new ones, at a cost within the amounts of insurance recovered, the better location of some of them, the increasing, and increasingly expressed sympathy of the better classes of Southern whites with the educational work of the Association, are also occasions of congratulation. The devotion of a portion of the time of pupils to manual labor is to be commended on grounds of economy, of industrial training, of the best and most diversified moral culture.

We very earnestly commend to the friends of the Association the appeal of its officers for permanent endowments of the higher institutions. The elevation of the colored race must be in large measure the work of colored men and women. But they must first be trained for their work in institutions established among them. Without endowment there is no assurance of permanence in the institutions we have already given them; without endowment they are not established; the labor of the past is not secured from total loss in the future. It needs to be distinctly emphasized, also, that the permanent establishment of educational institutions of a high order is the great work of this Association among the colored men, and the foundation for all uplifting work beside. The continuous training of our schools—intellectual, industrial, social and moral training, all in one—is needed for the development of higher ideals and nobler types of character, and, we are happy to add, has already resulted in such development in not a few of the pupils. This training is needed as a counterpoise to the operation, otherwise mischievous because unbalanced, of some prominent forces of the African temperament; needed to hold the imagination within the limits of reason and righteousness, to curb emotional excess, to save life from becoming the sport of changeful impulses. Experience has proved that the training given changes the type of piety greatly for the better. It is not less fervent, but it is less exclusively and wildly emotional. It becomes more rational, more consistent; it has more of principle and character in it; it is more truly a service of righteousness, more reputable, more effective for good. In order that church membership may be helpful rather than harmful to righteousness, and that church life among the Africans may be genuinely Christian, there is urgent need of a worthier Christian education of the African ministry. It is peculiarly our work to give that education. The general education provided for through our Normal schools is indispensable, that the colored people may deserve and command the respect of their white fellow-citizens at the South; that they may clearly understand their rights as citizens; may know how to secure them and make wise use of them.

It has been truly said that the work of uplifting the colored race is, from beginning to end, a long, slow process of education. In that process the Normal schools and higher institutions of the American Missionary Association have a place second in importance to no other. We have begun a good work; the question now is, whether we shall do it or leave it undone through lack of establishing the institutions we have founded.

Rev. Wm. W. Adams, D. D.
Rev. J. W. Wellman, D. D.
Rev. E. H. Merrill, D. D.

Remarks were made upon the report by Rev. Edward H. Merrill, D. D.
After singing, the Association adjourned to meet at two P. M.

Afternoon Session.

At two P. M., the Lord's Supper was celebrated; Rev. Joshua W. Wellman, D. D., and Rev. Cyrus W. Wallace, D. D., officiating.

The Association was called to order at 2.45 P. M., President E. S. Tobey in the chair.

The committee on the debt of the Association, to which Secretary Strieby was added, presented the following statement and suggestions:

The American Missionary Association at its meeting in Taunton, Mass., adopted the following statement and suggestions respecting its debt:

The debt of this Association has been, and still is, a great hindrance to its progress, preventing that advance which is so much needed along the whole line of endeavors. The Association welcomes, with hearty thanks to God, the report of its treasurer, announcing the still further reduction of the debt, bringing the amount down, if all pledges are paid, to $25,000. An effort having been made at this meeting to secure pledges of $25 each, encouraging responses were made, amounting to over $3,000.

In view of these facts it was resolved that an effort be made for the total extinction of the debt, and the following suggestions are offered as to the methods in which our friends may aid us:

1. Individuals and households, who are interested in our work, may send pledges of one or more shares (of $25 each), as their ability and benevolence may suggest, the more wealthy being asked to remember that if the debt is paid, some of the contributions must be large and liberal.

2. Pastors may invite their congregations to make such pledges.

3. Pastors may (as some have volunteered at this meeting to do) bring the subject before the local conferences, and awaken an interest in securing such pledges.

4. The Day of Thanksgiving is near at hand, and a glad offering for this purpose may be an acceptable gift to the God of all mercies, as well as helpful to the Association.

5. The holiday season, not far distant, may be made the occasion of like offerings.

The Association intrusts to its Executive officers the duty of selecting and carrying out the best methods for laying these suggestions before the friends of the despised races of America.

The report was accepted and adopted.

Rev. Edward Strong, D. D., read the report of the Committee on Church Extension, as follows:

The Committee to whom was referred the portion of the Annual Report which relates to Church Extension at the South, submit the following:

We notice that the church work, like the educational, is growing on our hands. Five new churches—especially if each prove a metropolitan or mother church—is a gain for which to give thanks and from which to take courage. Sixty-five churches in all, though most of them are connected with our educational institutions, or near them, is certainly not a bad showing for thirteen years of labor.

We notice also, with pleasure, a cheering growth the last year by conversions from the world. In fifteen only of the churches, this growth gives a total of 358 additions, an average of twenty-four. Have our Northern churches done so well? It is equally gratifying to learn what kind of Christians our churches South are making, or seeking to make; to know our students are pledged to work; what these converts think of the standard of morality enjoined by the Gospel; the honesty, purity and truth—in short, the practical righteousness which God ordains. We rejoice to know that this Association has planted, and is training, these Southern churches to be the salt of that part of the earth—cities on a hill, lights in dark places—so recognized, having the reputation of

being Bible Christians—industrious, virtuous, zealous of good works—thus already having obtained a good report.

It is cheering to learn that some of the best of the pastors of these sixty-five churches have been raised not only from bondage, but from all the degradation of slavery—boys picked up in the street, and polished like diamonds, for the Master's use.

We have certainly made a beginning in the matter of church extension, as in that of education. Not the least gratifying feature is seen in the character, the growing influence, and reputation, even among the whites, which these churches enjoy, though some of them are numerically small. By your instrumentality and the grace of God, they have learned what a Christian character is, and that Christ's friends are not those who can sing loud and pray loud, whether they are honest or thievish, tell the truth or lies, are virtuous or licentious; not those who, with these immoralities, crowd sanctuaries and make them echo; but, rather, those who keep the commandments of God.

This Association crowded the years before the war fighting against the extension of slavery; then crowded the years during the war, and those immediately following it, with efforts to teach the colored people to read the Bible; and later, devoted itself to the work of planting higher institutions—as at Hampton and Nashville and New Orleans—in order to make of the blacks men of a higher, nobler type, teaching and preaching men, worthy to lead their host. Shall it now set them to no grand work of evangelization among their fellows?

The question is, whether you, who have always been identified with Congregationalism, and still love it, after long trial and large observation, will give it a fair trial South? We rejoice in your plan to move slowly in this, and wisely. We warmly approve your selection of Dr. J. E. Roy to reconnoitre the whole field, and report.

Palfrey says, "Faith in God, faith in man, and in work," was the brief formula taught by the founders of New England. May we not, the children of the Pilgrims, have faith enough in God and in these men to give them the church polity of these founders?

We are encouraged to recommend the planting of Congregational churches among the blacks, because we have great advantages in so doing. The eager aspiration of the blacks to be men, will help. Congregationalism has a clean record South. Has any other of our leading denominations? There is no prejudice to be overcome by it, as a polity. In the competitions of the denominations on the ground, will not there be an advantage for us? Then, again, the colored people look upon this Association as a tried friend, and trust it. Is not this an advantage? And, further, has not Providence opened the South to our polity, as well as piety, in a marked manner? The work already accomplished has shown the tree to be good, and given it favor widely, even among the old masters. Hence the aid given to our institutions by several of the States. Hence the high hope of many whites, that our work will do much to tone up the blacks in all that belongs to good citizenship, good morality, and proper church discipline. As Mohammedan Turkey, and Pagan Hawaii and India, have welcomed the Christian homes planted among them by the missionaries, and as the mission churches have been a leaven of light in their social and political life, so it has been, and will more and more be, as you establish your church centres over the South.

In conclusion, then, we approve what seems to be the thought of the Executive Committee—to "advance its activities in the direction of saving souls at the South, and organize churches of our polity, as really missionary centres of leavening influence. Let the trial of our polity at the South be a fair and full one, carrying out our ideas of Christian doctrine and morality. Thus, as we pray and believe, will that wilderness the sooner bud and blossom like the rose. We recommend, therefore, the adoption of the following resolution:

Resolved, That this Association approves the plan of its Executive Committee—to make a careful examination of the field at the South, and infuse new activity into its

church work, organizing churches, where the way is open, on the principles of the Congregational order.

Rev. Edward Strong, D. D. Rev. A. H. Plumb.
Rev. Wm. L. Gaylord. Rev. D. O. Mears.
Rev. O. T. Lanphear, D. D.

The resolution was adopted.

Rev. Edward S. Atwood, of Salem, presented the report of the committee upon the "Chinese in America," as follows:

The Committee, to whom was referred that portion of the Annual Report which relates to mission work among the Chinese in America, would respectfully submit the following:

We recognize with satisfaction the positive and demonstrable success of the Association in this department of labor—a success emphatically evidenced by the 1,500 gathered into the day-schools; the increased usefulness of the Bethany Home; the seventy-five conversions during the year, and the ardent desire of these newly-born souls for the Gospel light to shine on their native and beloved land. Were we to stop here and content ourselves with the mere statistics of progress, we should have no hesitation in saying to the officers and the missionaries of the Association, "Servants of God, well done!"

But simple justice compels a larger view of the matter. There is something to be taken into account besides these nominal assets. The chief worth of the work done lies in the fact that, in the doing of it, the Association has been loyal to its old and fixed theory, that a man is a man everywhere and always, with a soul to be saved, and a Saviour sufficient for its needs. Questions of nationality are irrelevant. The simple fact of humanity is all that needs to be known in order to institute a legitimate claim for the giving of the Gospel, by those who have it in trust. In this department of work, loyalty has not been an easy matter. The rough, unreasoning passions of the mob have glanced fiercely against it. Iniquity, baptised with the name of legislation, has endeavored to thwart it. The conciliatory conservatism of timid, good men, has been eager to dispense its soporific platitudes, and generous in prescribing its universal panacea for all difficulties—"Let us have peace!" The unwarrantable enmity to the Mongolian on the Pacific Coast has been supplemented and reinforced by the unaccountable apathy on the Atlantic shore of the continent. Yet, undaunted by these accumulated obstacles, the Association has said, like the great Missionary Apostle; "None of these things move me." "The waves of the Yellow Sea," it has said, "break on a land peopled by men for whom Christ died. If we can reach them without crossing thousands of intervening leagues of ocean, so much the better." In spite of hostility, often white-hot; in spite of statute books, whose leaves were blistered with iniquitous provisions; in spite of the furious rage of lawless crowds, the Association has passed through the thick and peril of opposition of every sort, and taken by the hand the despised Mongolian, against whom so many scowling faces were set, and so many angry hands raised, and called him "Brother," claiming kinship, and tendering the richest offices of help. For this, especially, the constituency of this Association should say to its management: "Vastly well done." The old banner under which the Society was organized is still "full high advanced." It is no small honor in these degenerate times to find men who are faithful to their trust at any cost.

But more than this, it is believed that in this department the Association is doing germinal work. The few early ears that have ripened for our encouragement are types and prophecies of a greater coming harvest. In any other view of the matter the religion of the Gospel is spiritual class legislation. It is suited to the needs of the few and not the many. The Cross loses its power under the shadow of the Great Wall; and men scorn, as well they may, such a deduction as that; they are shut up to the only other possible conclusion, that the school, the mission work, the unfolded Word, will effect

in the Pacific Coast, and among the Chinese immigrants, just what it effects here and among us. And, therefore, we say to the Association that its high mission in this hour is to push its work. Let it turn a deaf ear to all pleadings to stay its hand, however plausible those pleadings may be, and from whatever quarter they may come. Let it distrust the shallow expedients of so-called statesmen, who are even shallower than their expedients. Let it give no heed to the unreasoning taunts and empty rage of Communism, but push its work; secure in the fact that back of its efforts is the intelligent Christian public sentiment of the land; and still more encouraged by the greater fact, that the God who has made of one blood all nations, and provided one Gospel for all men, is saying with an emphasis that cannot be mistaken, "Go forward!"

REV. E. S. ATWOOD.
REV. G. R. W. SCOTT.

The report was discussed by Rev. E. S. Atwood, Rev. Jesse H. Jones, of North Abington, Rev. Geo. E. Freeman, of Abington, Rev. A. P. Marvin, of Lancaster, Rev. S. H. Emery, of Taunton, and Col. Amos Tappan, of Ipswich. The report was accepted, and the resolution adopted.

Rev. Geo. A. Oviatt gave the report in behalf of the committee on the "Work of the Association in Africa" as follows:

Your Committee on so much of the report of the Executive Committee as relates to the Mendi Mission in Africa, beg leave to submit the following:

At the time of the last Annual Meeting of this body, the first company of colored missionaries was on its way to the Mendi Mission. The plan of sending out to Africa men and women of African descent redeemed from American slavery, converted and educated at the South, was long and thoroughly considered before it was adopted for action. Great care was exercised in selecting this first band of colored missionaries, and it is evident that the right workers were sent forth to test the experiment—persons of deep, earnest piety, of more than ordinary common sense, and of sound education, as their communications to the Executive Committee show. In February two other missionaries, and their wives, were sent out to help the too small number of those who set sail for Africa in September.

This year's trial has proved two things: (1) That persons of African descent can endure the sickly climate of the country of which their ancestors were natives, better than white missionaries: and (2) That converted and educated Freedmen and women are equal to the work of wise, thorough missionary labor in the land of their fathers. Everything at the stations to which these brethren and sisters were sent, seems to have been improved under their management. Converts have been multiplied and pupils gathered into the schools in augmented numbers.

The call is for an enlarged number of missionaries to occupy this promising field, and for more ample provisions to enable them to take a larger number of native children into their homes, "to be under their care, as well as removed from the debasing influences of their heathen surroundings."

The Executive Committee express the hope that, with the strengthening of these mission stations, "they may be made the point of departure for a mission into the interior of Africa."

It is a grand, inspiriting idea, that the men and women the best adapted to civilize and Christianize the millions of Africa, are to be found among those who, at the South, were so lately in bondage, and fitted for their work as foreign missionaries in Normal schools, Colleges, and Theological Seminaries, planted and sustained by Northern philanthropists and Christians, not on Northern but Southern soil.

The Executive Committee can only delay to enlarge these missionary operations in Africa on account of the too limited amount of means in the Treasury of the Association.

Your Committee present the following *Resolutions:*

1. That we recognize with heartfelt gratitude to God, His evident approval of the plan of attempting to evangelize Africa by the sons and daughters of Africans born in this country, brought out of slavery under the Proclamation of Emancipation of President Lincoln, and here converted and educated for this glorious work in their fatherland.

2. That we cannot do otherwise than lay on the churches the responsibility of increasing their contributions in aid of this Association, so as to enable it, at once, to enlarge its operations connected with the Mendi Mission, in the hope of sending from this, as a centre, bands of laborers into the interior of the continent.

Rev. Geo. A. Oviatt. Rev. John C. Labaree.
Rev. Franklin Ayer. Rev. G. D. Pike.

The resolutions were adopted.

The report was discussed by Rev. G. D. Pike, and was then accepted, and the resolution adopted.

Rev. George M. Boynton presented, as the report of the Nominating Committee, the following nominations:

PRESIDENT.

Hon. E. S. TOBEY, Boston.

VICE-PRESIDENTS.

Hon. F. D. Parish, Ohio.
Hon. E. D. Holton, Wis.
Hon. Wm. Claflin, Mass.
Rev. Stephen Thurston, D. D., Me.
Rev. Samuel Harris, D. D., Ct.
William C. Chapin, Esq., R. I.
Rev. W. T. Eustis, D. D., Mass.
Hon. A. C. Barstow, R. I.
Rev. Thatcher Thayer, D. D., R. I.
Rev. Ray Palmer, D. D., N. Y.
Rev. J. M. Sturtevant, D. D., Ill.
Rev. W. W. Patton, D. D., D. C.
Hon. Seymour Straight, La.
Horace Hallock, Esq., Mich.
Rev. Cyrus W. Wallace, D. D., N. H.
Rev. Edward Hawes, Ct.
Douglas Putnam, Esq., Ohio.
Hon. Thaddeus Fairbanks, Vt.
Samuel D. Porter, Esq., N. Y.
Rev. M. M. G. Dana, D. D., Minn.
Rev. H. W. Beecher, N. Y.
Gen. O. O. Howard, Oregon.
Rev. G. F. Magoun, D. D., Iowa.
Col. C. G. Hammond, Ill.
Edward Spaulding, M. D., N. H.
David Ripley, Esq., N. J.
Rev. W. M. Barbour, D. D., Ct.
Rev. W. L. Gage, Ct.
A. S. Hatch, Esq., N. Y.
Rev. J. H. Fairchild, D. D., Ohio
Rev. H. A. Stimson, Minn.
Rev. J. W. Strong, D. D., Minn.
Rev. Geo. Thatcher, LL. D., Iowa.
Rev. A. L. Stone, D. D., Cal.
Rev. G. H. Atkinson, D. D., Oregon.
Rev. J. E. Rankin, D. D., D. C.
Rev. A. L. Chapin, D. D., Wis.
S. D. Smith, Esq., Mass.
Peter Smith, Esq., Mass.
Dea. John Whitin, Mass.
Rev. Wm. Patton, D. D., Ct.
Hon. J. B. Grinnell, Iowa.
Rev. Wm. T. Carr, Ct.
Rev. Horace Winslow, Ct.
Sir Peter Coats, Scotland.
Rev. Henry Allon, D. D., London, Eng.
Wm. E. Whiting, Esq., N. Y.
J. M. Pinkerton, Esq., Mass.
Rev. F. A. Noble, D. D.,
Daniel Hand, Esq., Ct.
A. L. Williston, Esq., Mass
Rev. A. F. Beard, D. D., N. Y.
Frederick Billings, Esq., Vt.
Joseph Carpenter, Esq., R. I.

CORRESPONDING SECRETARY.

Rev. M. E. STRIEBY, D. D., N. Y.

DISTRICT SECRETARIES.

REV. CHARLES L. WOODWORTH, *Boston.*
REV. G. D. PIKE, *New York.*
REV. JAMES POWELL, *Chicago.*

EDGAR KETCHUM, ESQ., *Treasurer, N. Y.*
H. W. HUBBARD, ESQ., *Assistant Treasurer, N. Y.*
REV. M. E. STRIEBY, *Recording Secretary, N. Y.*

EXECUTIVE COMMITTEE.

ALONZO S. BALL.	E. A. GRAVES.
A. S. BARNES.	S. B. HALLIDAY.
EDWARD BEECHER.	SAMUEL HOLMES.
GEO. M. BOYNTON.	S. S. JOCELYN.
WM. B. BROWN.	ANDREW LESTER.
CLINTON B. FISK.	CHAS. L. MEAD.
A. P. FOSTER.	JOHN H. WASHBURN.

G. B. WILLCOX.

By vote of the Association, the officers named by the committee were elected. President Tobey made remarks appropriate to his election as President.

By vote of the Association, the report of the committee on the Indians was taken from the table, and discussed by President Tobey.

By invitation, Rev. Dr. Rust, Corresponding Secretary of the Freedmen's Aid Society of the Methodist Episcopal Church, addressed the Association.

District-Secretary Powell extended an invitation from the Congregational Churches of Chicago to the Association, to hold the next Annual Meeting in Chicago. The Association voted to recommend to the Executive Committee that, if deemed expedient by them, the invitation be accepted.

The Secretary then read the minutes, which were adopted.

After the Benediction by Rev. Stephen M. Newman, the Association adjourned to meet at 7.30 P. M.

Thursday Evening.

An audience filling the church assembled at 7.30 o'clock. The services opened with a voluntary by the choir. Prayer was offered by Rev. Jonathan Edwards, of Grantville, Mass. The hymn "Great God of nations" was then sung by the choir and congregation. Secretary Strieby, then read a paper on "The Work of Half a Generation among the Freedmen." The hymn, "The morning light is breaking" was sung. An address by Rev. Dr. Hartranft, of Hartford, followed. The hymn "My country, 'tis of thee" was sung. An address was then made by Rev. Albert H. Plumb, of Boston. The following vote of thanks to the churches of Taunton, for their reception of the Association, as proposed by Secretary Woodworth, was unanimously passed:

The American Missionary Association renders hearty thanks to the Congregational churches of this city, for the invitation to hold its Thirty-second Anniversary in Taunton. Especially to the Broadway church, for the use of its house of worship for the different sessions of the meeting, and of its chapel and parlors for the Committees and friends in attendance; to the Winslow church, for the use of its chapel and parlors for the entertainment of their numerous guests from abroad; to the families of the

Congregational churches, for abounding and pleasant hospitality; to the Committee of Arrangements, for wise and generous plans to meet all demands of the meeting and the wants of the guests; to the chorister and choir of this church, for most delightful aid in the service of song, and to all who have contributed to render the meeting a pleasure and a profit to those who have been in attendance.

Also, it renders sincere thanks to the writers of the different papers, and to the Committees and speakers who have given time and thought, and so greatly aided in the power and success of the meeting.

A response was made by Rev. Dr. Blake, of the Committee of Arrangements. The closing prayer was offered by Rev. A. H. Plumb, of Boston. The Doxology was sung, and, with the Benediction by Rev. Dr. Hartranft, the Association adjourned.

ADDRESS OF REV. SYLVANUS HEYWOOD.

MR. PRESIDENT AND CHRISTIAN FRIENDS:

I do not feel that I can stand here to give any instruction, nor scarcely any stimulus, in the work you are engaged in. Your presence is enough for that. But there are four or five points which seem to need special emphasis at this time—points upon which there appears to be some doubt in the minds of the people of the North.

First, is there absolute necessity of a higher education for the Freedmen in the United States? I do not say of a common-school education, for all admit the necessity of that. But I apprehend that there are many people who doubt the policy of founding universities at the South. I have a suspicion that thousands of dollars have been withheld from this Association for that very reason. This seems to me a most important work. I think upon it depends the vital principle of equal rights for all. You may enact laws, and hedge them about with penalties for securing the rights of the blacks, but law alone will prove a failure. But give to them the highest Christian culture, and they will not only demand, but command, their rights. Give them a common-school education, and it will be a blessing to them; but with nothing more, they will remain but hewers of wood and drawers of water. They will be *in* society, but not *of* it. But give them the highest culture among cultured men, and the case will be far different. It is too late in the day to raise the question whether they are capable of this. This Association has demonstrated that, day by day. I have spent ten years as a teacher among the whites, and two among the blacks; and I must say that I accomplished more in those two years than in the ten—more in the way of giving instruction. I say it is too late to raise that question at all. It is already demonstrated. Let them be educated with broad culture. Let them have the training that will put them in possession of practical skill, such as shall win success. Let them have their own lawyers, well trained in legal lore, so that they shall be able—in that natural eloquence in which they excel—to carry conviction to dignified courts. Let them have clergymen, not only earnest and sanctified, but able to cope with the deep things of science and theology—men able to stand before the most learned bodies. Let them have statesmen, well grounded in philosophy, history and government, so that they will be able not only to win victories upon the stump, but in the halls of legislation. Let their homes become homes of Christian culture and social refinement Then, and not till then, will they cease to struggle for their rights, and will take them; and not a dog will dare wag his tongue against them.

I feel that this is a subject of the most vital importance. Whoever considers it, I think will say that this Association has been wise in planting these influences at the South. I believe that here lies the master-key to its social and political problems.

The next point to which I would call your attention is the necessity of planting new churches all over the South—Congregational churches. People ask if they need such churches down there now. Certainly; and it is practically impossible to work there without them. We must work there with them. We have heard to-day that the old churches

in the shadow of our institutions have grown purer and better. It is absolutely necessary that there should be an influence from the outside upon these churches. Men ask after the Uncle Toms of the South—ask if it is all imagination. By no means. The Uncle Toms of the South are met just about as frequently as the Harlan Pages of the North.

Men say that the old churches largely stand in the way of their own people. People testify that one of the greatest obstacles in the way of this educational question is to be found in the pastors themselves of these churches As a class, they do not want their flocks to know more than they do. This is one of the greatest difficulties to be contended with. We must have churches outside of the old ones. Does not the grace of God abound in them? Yes, I believe there are multitudes who have it. But when that question is asked, I am always reminded of that familiar anecdote of the old clergyman who had a fair daughter who was noted for her violent temper. A young man became enamored of her, and asked for her hand. The old man was not willing to palm off damaged goods. He said, "It is not wise to take her." "Why not?" said the young man; "isn't she a Christian; isn't she converted?" "Yes," said the old man, "but you must remember that the grace of God can live where you and I can't." So the grace of God can bring forth influences to serve Him down there, but these churches stand as an obstacle. It is absolutely necessary to form new churches, that we be not burdened by the old effete organizations. I believe in Congregationalism. It may be very well for those of a different polity to talk of the God of the hills and the valleys and the dry places and streams; but our God is the King of the whole earth. It may be well for those of a different polity to quote their different authorities, but the only authority we recognize is the authority of Him whose dominion stretches from sea to sea and from pole to pole. Such is Congregationalism. It is adapted to every human being God has made. It may indeed take on different forms. You have pure, limpid water. Pour it into different vessels, but it will be the same limpid water still. So, take Congregationalism in the tropics or wherever you please, and it will be Congregationalism still.

Brother Pike would not pardon me if I did not allude to Africa. The ways of God are mysterious. We must walk by faith, and not by sight. We hear His voice saying, "This is the way; walk ye in it." In this darkness we see His hand. The providence of God towards this nation, for generations, was exceedingly mysterious. But during the last forty years it has been becoming exceedingly clear. In the raising of this Society and the doing away with slavery, we can see almost visibly the hand of God displayed upon the midnight sky, pointing to that dark continent, saying we should send these freemen forth as apostles of light, to purify and make glad their ancestral homes. And I believe the providence of God is leading us to still greater achievements.

This Association, born amid the throes of slavery, is almost the only organization that stands for that principle which underlies the oneness of humanity. It seems to have been raised up that through it the churches might bring their influence to bear upon the vital issue of the hour. What is it? The same as it has been from the beginning of this nation—the same as in India—caste is the barrier everywhere. The battle rages to-day from Maine to California between classes of men. It is for this Association to stand up and contend against the foes that arise against whatever is good and right. If this Association ever hesitates thus to stand, whether it be in South Carolina, Massachusetts, or the Black Hills, then will its prestige be lost. But, thank God, there is no such fate for this Society. When the wolves of Communism are barking about our doors; when the shrieks of degrading socialism come up into our ears, it is no time to hesitate. It is time to resist their filth and set up the banner of that pure Gospel, under whose folds can be no bondman—neither Chinaman nor black—but where all shall enjoy the equality of the sons of God. We can almost see the hand of God visibly pouring into this nation from all sides as into the extended hopper of a mighty mill, that here they may be amalgamated. Here He brought the red man of the forest; then the

Anglo-Saxon race; then He reached out to Africa and plucked up the black diamond; then He sent the phlegmatic Teutons and the Scandinavians; and even now He is opening old Cathay and pouring upon us swarms of Asiatics. "He hath made of one blood all nations of men that dwell upon the face of the whole earth." There is no proposition which so awakens the fiendish hate of mankind as this. States and nations are rising up in indignation against this purpose of God. It belongs to Christian people to stand up and denounce God's curse on whoever shall deny His will. Accursed be he who dares to keep out any nation or tribe under the heavens! Accursed any political party that goes through the country trying to raise a quarrel between men! Yea, accursed will be the nation itself that dares to make enactments to separate or make distinctions between races of men! It belongs to Christian people to stand up, and, in the teeth of antagonism, in defiance of States, governments, legislatures, and Protestant Congresses in the United States—to declare, "What God hath joined together, let not man put asunder."

There are many insects from which we shrink with loathing. But here comes the naturalist who takes his lens and pours in upon the insect the solar ray, and we stand back in amazement at the beauty and perfection of the work of God. It is the duty of us all to act the part of the naturalist towards these despised races—these degraded classes. Let us put them under the lens of that wonderful utterance: "Inasmuch as ye did it unto one of the least of these ye did it unto me." Pour into that lens the light of the last day, and we shall see them endued with the majesty of the Most High God.

I believe this the pressing duty of the hour. If we shall take counsel of our fears—if we are afraid to let Christianity grapple with infidel Romanism, even with heathenism, God will remand us back to forty years in the wilderness, but will bring in ou rchildren to drive out these Anakim of our faithless terror.

ADDRESS ON CHINESE MISSIONS IN AMERICA.

REV. E. S. ATWOOD.

I am requested to add to the written report a few words, which will be unreasonably brief, in view of the importance of the subject. I count it a great misfortune that we should have been obliged to postpone to the last, weary, unenthusiastic hours of our meeting, the consideration of a subject which is one of the great problems this Association is set to solve. It would have been well for us if we had been allowed time to open the information that is accessible to us on this subject. There are many who think the Chinese question a very small affair. We get but faint rumors of it on these Eastern shores. Yet that little cloud on the Western horizon, not larger than a man's hand to-day, is destined to cover the whole land, and will either be found to be filled with tempests or refreshing rain, according as the people meet the exigencies of the hour. The Chinese question will by-and-by, I believe, assume a proportion quite equal to that of the negro question. There is this peculiarity about it—almost every other department of work in this Association is amply provided for. The question of the evangelization of the Indian is comparatively a temporary question; for not many generations will pass before only a scattered remnant of Indian tribes will be left in this land. The welfare and lifting up of the black race is continually under consideration. But who cares for the Chinese? The discussion in regard to them is limited and local. And yet their presence on this continent is a matter of national interest. It starts grave problems, that have somehow to be studied and solved.

There are three classes in the land to-day who are studying this question, and are giving us their conclusions upon it. First of all, we have the Communists, east and west, who are trying to grapple with the question, and settle it. We have one Dennis Kearney going up and down the land, and men say he is a loud-mouthed demagogue, whose utterances have no weight of public opinion behind them. Not at all, Mr. President. Dennis Kearney is a representative man—a John the Baptist, crying, "Prepare ye the

way of the Devil, and make his paths straight." Communism, as a whole, proposes to deal with the Chinese, by driving them out from the land. If you doubt that assertion, look at the facts. Documentary statements in regard to the matter, compiled by B. S. Brooks, an eminent counsellor on the Pacific Coast, have been presented to a Joint Commission of both Houses of Congress. I wish they could be put into the hands of every Christian man. Unfortunately, the books that give any real information on these statistics are somehow not easily accessible. This setting forth of facts in the documents of Mr. Brooks, shows incontrovertibly that Communism in California is murderous in its intent towards the Chinese.

It has put its intention into acts. It has outraged unoffending men, and struck them down relentlessly in the public street. Violence of that sort is comparatively safe. The testimony of the Chinaman cannot be taken in opposition to the white man. The only chance a Chinaman, who is about to be murdered, has to obtain justice, is to secure a white witness to see it done. The rougher element on the Western coast is bound to annihilate the Chinaman. And all for no good reason. They are not numerous. There are only 100,000 Chinamen scattered up and down the coast. They foment no disturbances. There are only two offenses charged against them—grave offenses—and these are, that they live economically, and don't get drunk; and so are able to work for lower wages than the masses of the Irish and native-born population.

There is another power trying to solve this problem, and that is the politicians. They are no more successful than the Communists. They have secured the enactment of certain statutes, but those statutes are often iniquitous. The Legislature of California has enacted what seems to me the most infamous laws that ever disgraced any statute-book. The Fugitive Slave Law was a Golden Rule in comparison. Let us see. It is well known that the Chinamen are laundrymen. They do their work in their shops, and carry it out themselves. Forthwith, the Legislature of San Francisco enacts that every laundryman who carries his work out with a horse shall pay a dollar a month; but every laundryman who carries it out by hand shall pay FIFTEEN dollars a month.

The Chinese are gregarious. They crowd together in tenement-houses, from which people of other nationalities are excluded. By Section Second of an Act approved April 3, 1876, by the Legislature of California, it is provided that "Any person or persons found sleeping or lodging, or who hires or uses for the purpose of sleeping, any room or apartment which contains less than 500 cubic feet of space in the clear, for each person so occupying such room or apartment, shall be deemed guilty of misdemeanor, and shall, upon conviction, be punished by a fine of not less than ten, or more than fifty dollars, or by both such fine and imprisonment." That is, says Mr. Brooks, as a penalty for lodging in rooms containing less than 500 cubic feet of space, they are to be thrust into prison cells of less than one-fifth the dimension. Certainly

> "For ways that are dark, and tricks that are vain,
> The heathen Chinee is [NOT] peculiar."

Mr. Luttrell moved in Congress that the steamboat bills be so amended as to forbid the employment of a Chinaman in any capacity whatsoever. Congressman Shelley, of Alabama, introduced a bill providing that all Chinamen coming to the United States, except officially, be taxed $250 per capita, or serve five years in the penitentiary. The Chinese in California are made to pay more than $42,000 school taxes annually, while their children are not admitted to the public schools, neither are there other schools provided for them. Thirteen hundred Chinamen asked the California Legislature for school privileges for 3,000 of their children, seeking only such as are provided for those of African and Indian descent. Their petition was immediately laid on the table, and stigmatized as dangerous. This is only a specimen of this class legislation on the Pacific Coast. They are very ingenious there. Just as fast as one law is decided unconstitutional, they have another.

Communism crushes the Chinese. The politician says, 'They sha'n't come here

if we can prevent it by oppressive legislation." As a protest against the unreasonableness of this course of procedure, the testimony of Postmaster-General Key is of special value. In a recent conversation, he gave the following as the result of his observations during his visit to the Pacific Coast: "The politicians," said Mr. Key, "are almost to a man against the Chinese, and antagonize them bitterly. The merchants, the manufacturers, the farmers, and nearly the entire employing class, are very fond of the Chinese, and prefer them to any other laborers. They speak in the highest terms of the Chinese; they say that they are docile, obedient, obliging, punctual, hardworking, and faithful; they are exceedingly thrifty and economical; they are temperate in their habits, do not drink liquor of any kind, eat very little meat, and live almost entirely on rice. It is wonderful to see how little a Chinaman can live on. Their economy struck me as something marvellous. Large numbers of them sleep in a single ill-ventilated room; they constantly violate the fundamental laws of health, yet they are seemingly very healthy. I was astonished to learn they had no hospital. I was shown through the Chinese Quarter of San Francisco by the Mayor, and saw everything in that locality; but there are a number of places here in Washington fully as bad, if not worse, than anything I saw in Chinatown. I also observed that the railroad companies employed a large number of Chinamen, and found them excellent workmen." Evidently, the politicians are not competent to the settlement of the Chinese question.

The American Missionary Association takes hold of the matter in the right way. It says: Let the Chinese come and be treated as men. Let them have the gospel preached to them, and be lifted into a civilization that is level with our own. Communism has not succeeded, so far. The politician has not succeeded. The American Missionary Association has shown itself able to grapple with the question. They have got hold of the right end of the rope. If they are encouraged by the churches of America, they will solve this problem.

There appeared in the *Congregationalist*, some weeks ago, an editorial of great merit, in which this radical mistake was made; it was a sort of apology for the Chinese, because they were so few in numbers. It said they were decreasing instead of increasing. Why, Mr. Chairman, look across the ocean and see that great nation, covering one-tenth of the globe, and holding one-third its population. So crowded is it that millions (even more than our entire population) who never have a home upon land, are born, live and die floating upon rivers and canals. A more industrious race is not; neither can agriculture, which still ranks far above any other employment, be found anywhere else carried to such perfection of thoroughness. There is no idleness among these millions. The monstrous human ant-heap is astir. They are also an educated people, nimble in figures, as well as in all kinds of labor. There is but one written language for all the population, which has been transmitted, with even no dialectic changes, for at least 2,500 years. It is a nation industrious and frugal. We talk about the heathen Chinese, but we had better talk about the heathen Anglo-Saxon. What useful art is practised to-day that China has not had for centuries? What we count the great discoveries of modern science, may turn out not to be so modern after all. I saw a statement made within ten days, that it has been discovered that Edison's phonograph was known in China two hundred years before Edison was born. China has a history—a record which cannot be ignored.

We do vastly ill when we talk about the "heathen Chinee." Their religion is something against which we set our faces; but their character is worth commendation. I was talking, the other day, with a gentleman who had passed the greater part of his life in China. He said there was not an element in the Japanese character that was not in the Chinese, and of the two, he considers the Chinese the more hopeful. In dealing with the Chinese, we are not dealing with refuse material. China is a great nation. It has its place among the foremost of the earth. It is a sad thing for this great nation of ours, if it cannot endure the little leaven on the Pacific Coast. Do you suppose it will affect the great mass of Christianity unfavorably?

Over 300 of the Chinese have already been received as members of the Protestant Churches in California, and 700 are under Christian instruction, studying the doctrines of our faith, while 1,000 attend Sunday-school, and two young men are preparing for the Christian ministry. Even those who do not come under the influence of such instruction can scarcely be said to be the worst people in the land. In 1875, of the 7,643 arrests for drunkenness, not one was a Chinaman; of the 3,263 paupers admitted to the alms-house, only six were Chinamen; of 83 murderers hanged during the last year in the United States, not one was a Chinaman.

If any other race, born or naturalized, on this continent, can show a similarly good record, let them step to the front and declare it.

The truth is, Mr. President, we are only standing on the threshold of this great question. I believe if you and I live to come to these meetings ten years hence, less will be said about the blacks and more about the Chinese. We need to understand this great work now opening before us. We ought to remove one source of prejudice against the Chinese. Men say the Chinese must go, because their coming reduces their wages. I happen to have a statement of wages in California for the past year, clipped only a few months since from a San Francisco paper: Carpenters, from $3 to $3.50; bricklayers, $4 to $5; painters, $3; plasterers, $3.50; hod-carriers, $3; stone-cutters, $4; machinists, $3 to $4; common laborers, $2; house work in families, per week, $6 to $7. Can we make a show equally in favor of the wages of the workingmen on this sun-rise side of the continent, where the Chinese are insignificant as a competing power? The truth is, all this cry about their taking the bread out of our children's mouths is simply nonsense.

But it is said there is another difficulty. The Irishman comes to this country, and is assimilated. The German, also, and is assimilated. The Chinaman comes, and he alone is not assimilated. Why not? First of all there is no provision for his naturalization, if he desires it. The sixth article of the Burlingame Treaty provides that "Chinese subjects visiting or residing in the United States, shall enjoy the same privileges, immunities and exemptions in respect to travel or residence as may be enjoyed by the citizen-subjects of the most favored nation; but nothing herein contained shall be held to confer naturalization upon the citizens of the United States in China, nor upon subjects of China in the United States." More than this, there is a certain stress of public opinion, which is weightier than treaty provisions. The head of the Chinese Embassy in this country was confronted with this question; "Why is it that your contrymen come here alone, without any families?" He replied: "It is about as much as a Chinaman can do to keep his head on his shoulders alone, without bringing his family." There is nothing in the nature of things to prevent the absorption of the Mongolian into American citizenship. It seems to be the peculiar office of this nation to assimilate every element. It makes no difference what our estimate of a man is; if he is a man he can, by the power of the gospel, be brought into oneness with us. Walk up and down the pavement of the mosque of St. Sophia, and here and there you brush with your steps bits of gilded and colored glass that, rude in shape and void of beauty, seem only fit to be swept into a corner; but lift your eyes to the seraphim that blaze in flaming mosaics on the ceiling, and you see how the artist's skill has wrought just such rough fragments into forms of grandeur that awe the soul. Our American Christianity gathers the best and the worst of the race forces of the world, and is able, by God's good help, out of them to compact a nationality with which to face the world.

"The Chinese must go," Mr. Kearney says. Yes, we accept that motto, but we put our own meaning to it. We say, "the Chinese must go" and come, whenever and wherever they please. This Association is called of God, I believe, to stand up and assert that, as it has opportunity, no effort shall be spared to give them place among the sanctified of the land.

ADDRESS UPON THE AFRICAN MISSION.

REV. G. D. PIKE.

MR. PRESIDENT:—In seconding the report respecting the Mendi Mission, I beg leave to say, that there are four points of interest we ought to consider.

1. One is the Providential call of this Association to Tropical Africa. At the beginning of its existence, as Abraham heard the voice of the Lord, saying, "Get thee out of thy country, into a land I will shew thee," so the fathers of this Association heard the call of God and entered the Dark Continent, anticipatory of those great events about to transpire. In 1842, when the Mendi Mission was established by the return of the Amistad captives, who had been freed from slavery in America, the most important parts of Central Africa were either left blank on our maps, or filled up with great deserts, mountains of the moon, and figures of lions and dragons. It was known, however, that the Mendi country was a great slave preserve, from which ten thousand black people were sent annually into bondage. The Amistad Committee at once preëmpted a portion of that great and wonderful missionary field, which is now so signally attracting the attention of the civilized world.

2. A second point of interest pertains to the land that has been shown us.

By turning to your maps, you will discover that the back lot of the Mendi Mission extends eastwards 4,200 miles, on the parallel of about seven degrees north latitude, over a fertile zone of tropical country. Mr. Stanley tells us the object of his journey was, "To flash a torch of light across the western half" of this zone. Other explorers have contributed their light. Lieutenant Burton, in '57, carried his torch as far as the Tanganyika. Captain Speke announced to the world about the same time that he had discovered a mighty inland sea, surrounded on every side by the "richest and pleasantest garden in the world;" and the Victoria Nyanzá Lake, with Mtesa's kingdom, were added to our knowledge and wealth—alluring alike to the statesman, merchant and missionary. Meanwhile David Livingstone moved up from the southeast, illumining the whole regions of the Zambezi River—the Nyassa, Bangweolo and Tanganyika Lakes—proceeding as far as Nyangwe on the unknown Lualaba—scattering through all his reports those seed thoughts respecting Christian missions, that have developed into desires to carry the light of life to the "real heathen" in those latitudes. Then, Sir Samuel Baker called the attention of the world afresh to ancient Ethiopia, with one hundred and forty millions of acres of the richest land in the world; covered with millions of people, herds of cattle, and a varied and luxurious vegetation. Discovering also the Albert Nyanza Lake, embosomed amidst mountain ranges—the abodes of frost and snow—and hardy, warlike tribes. Dr. Schweinfurth also penetrated far into the back lot of our mission; flashing his chemical and botanical light, revealing most beautiful flora—every variety of fauna and fish—to say nothing of pigmies and giants. Neither has Commander Cameron contributed the least by his journey across the Continent from East to West. The light given us by these seven explorers is woven into a rainbow of promise, which spans those unknown slave preserves of former generations—beautiful as "Canaan's fair and happy land" to the Father of the faithful.

If you start from our Mendi Mission and proceed a few hundred miles southeast, you enter the West African gold fields in Ashantee land, where the native rulers are covered with golden ornaments, carrying gold-hilted swords, and attended by hundreds of followers, wearing gold plates upon their breasts, with royal cooks serving their masters with golden spoons. If you journey still farther, to one degree of North latitude on the Livingstone, you reach a country where they build their temples of ivory, and construct their boats with accommodations for eighty oarsmen, and fight their battles with vast armies. If you keep straight on, you reach Munza's kingdom, "enriched by such beauties as might be worthy of Paradise." Still further, you see the arena of the missionary labors of Rev. Chas. New; where high mountains rise one above another until they are lost in clouds—mountains with beautiful slopes, covered

with patches of cultivated land, and irrigated by brooks, streams and torrents, which tumble and splash on all sides. Meanwhile, you would have journeyed over countries six thousand feet above the level of the sea with an equable climate, and other favorable conditions, such as led Captain Speke to prophecy that in course of time "one of the greatest nations on earth" would be built up in the heart of Africa.

3. But there is another point of quite as much interest to us. I refer to the inspirations that have been kindled in the hearts of Christians in Africa's behalf; the efforts that have been put forth since our Mission was established for reclaiming Africa. Here let me refer briefly to parallel Providences. There are three of these which are very striking: (1) The revelations to us of the fertility, resources and people of the vast interior of Central Africa; (2) The abolition of American slavery; (3) The eagerness of people of African descent for education at the South, coupled with a great desire to emigrate to Africa (It is probable that not less than half a million black people in America have signified their desire to go to Africa within the last twelve months). To this must be added the desire manifested by Christians of our own race, everywhere to follow up these providences with missionary endeavors. These have been put forth by the English, Scotch, German and American; skirting the borders of Equatorial Africa, both on the East and West Coast; resulting in the conversion of thousands of heathen during the past twenty-five years. Since the close of our war, and more especially during the past five years, great enthusiasm has been manifested for what are termed Central African Missions—missions in the lake regions upon the highlands of the interior.

The Scotch and English have planted their stations on the Nyassa Lake. The London Missionary Society had, at last reports, a corps of missions, heading towards the Tanganyika, while the Church Missionary Society has occupied Mtesa's kingdom, in Uganda, on the shores of the Victoria Nyanza, and the Baptists of Great Britain are searching for a station on the Livingstone River. The fertile country thus being entered, extends for four thousand miles from east to west, in some latitudes, and three thousand from north to south, and probably contains a hundred million people.

In the providence of God, the American Missionary Association is on that ground. It is the one missionary society of our denomination that sustains missions there. We believe we have an inheritance in that country, and a great destiny in connection with its redemption. We have been true to the negro from the beginning, seeking to do right in his behalf, without fear or favor. I think it is not too much to assert that heaven believes in this Association; that God created it, and will use it for great things in Africa. Good men have believed in it. Mr. Avery gave to it property valued at $100,000, for African Missions. Others, we trust, will follow his example; for we suspect the negro was right when his attentive ear caught the accents which he wove into his song:

> "The Lord said to Gabriel:
> Take down the silver trumpet,
> Loud as the seven thunders!
> Wake the sleeping nations—
> You will see the Christian rising."

We are truly seeing the Christian rising—as "the trumpet sounds it in our souls"—that God has come to reclaim Africa.

4. The fourth point of interest relates to what we have been trying to do about it. The story of the departure of our colored missionaries has been sufficiently told. The result of their first year's efforts has been spread before you. Let me give you, in their own language, their convictions as to the best missions for Africa. Mr. A. E. White—a Hampton student, now at Avery Station—writes: "You would like to know what I think about colored missionaries. My firm belief is that they can do more than any other missionaries under the sun. The natives look upon a white person as un-

natural, and think he is above them in every way, and that God made him so. They also think it is of no use for them to try to do the things they see the white man do. But, on the other hand, when they see a colored man do anything, they think if he can do it, they can do it themselves. Do not think I say this because I am a colored man. I say it because I know it is true."

Mr. Albert Miller, who went out from the Fisk University, writes: "If Africa is to be evangelized, as I believe it will be, it must be done through the children of the summer and sunny clime, educated and Christianized in the South. You in America can't see this as plainly as one who mingles with this people, and has all chances to investigate in regard to this matter."

It gives us pleasure to state that the success of our colored band beyond the great waters, warrants as strong expressions as those I have quoted. A letter from Rev. Floyd Snelson, dated West Africa, September 13th, contains the following: "The 24th of this month will make one year since we left New York. Result of work, three stations are opened, nearly three hundred children have been enrolled in the day schools, and about the same number, old and young, in Sabbath-schools. From among these numbers, twenty-four have given their hearts to Christ and united with the Church, and are endeavoring to lead Christian lives. The object of the missionary is to go forward with the work into the interior. There are many places which might be opened to the saving of souls, if the money and men were furnished."

I repeat, brethren, we had an early call to our African field. God has spanned His bow of light and promise over it. He has kindled inspirations in our hearts concerning it. He has prospered the freedmen who have gone forth for its redemption.

Surely we have a right to believe "the great Admiral, who knows the way," has taken our ship in tow, and, as the Jubilees sing,

> "The old Ark is a movering, a movering, a movering;
> The old Ark is movering, a movering along."

Shall we remember our birthright, and enter more fully upon our inheritance? Shall we go up, with the other great missionary societies, to possess this land? Shall we return over the sea, with songs and rejoicing, those sable sons and daughters, whose fathers came with chains and groans to our American shore?

Notwithstanding our great work at the South, I verily believe this to be our greatest, and that the mighty Ruler of all events will crown our efforts in this direction with magnificent success. Therefore, Mr. President, I most heartily second this Report.

THE ANNUAL MEETING.

We have given, as usual, in the MISSIONARY next following our Annual Meeting, a large part of our increased space to the Report of the Executive Committee, the minutes of the meeting, and the addresses made on that occasion. Here we need only to add a few general observations on the special features of the three days at Taunton.

First of all, the attendance was gratifying both as to numbers and quality. The earlier sessions drew together more people than are ordinarily present at the start; and, despite the two rainy days which followed, the numbers increased to the end. The evening meetings were crowded, and, had the weather been fine, would have doubtless overflowed, so as to have made the opening of a second church necessary. It was a representative gathering, too, of ministers, well known for their active interest in all good works, and of substantial laymen from Massachusetts and the coasts beyond. We should be glad if, more and more, the men who contribute either largely or statedly to our work, would come to these assemblies, and question the methods of our work and of our administration of their gifts. The executive officers of the Associa-

tion desire to maintain relations of perfect frankness with those whose trustees they are, are glad to answer all inquiries, and to submit to all intelligent criticism, to meet with the special committees when requested, and to give all possible information;—sure that, as in this case, such detailed knowledge of their ways and works will only furnish a better basis for the confidence, so largely given, of the churches and the friends of the lowly.

We need not repeat here what is fully set forth in the preceding pages—the reports of the year's work and of its indorsement by the constituency of the Association. Rather we will confine ourselves to the things which do not there appear.

The sermon, on the first evening, by Rev. S. E. Herrick, D. D., was full of grand thoughts, clothed in words of forceful grace, from the text: "But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light."—I. Peter, ii, 9.

Three thoughts were deduced from these words set forth, and with ample illustration: (1) God has a people in the world, not marked by geographical or race lines, and yet one people and one nation, who are such through their relation to God by Jesus Christ; (2) This people has undergone a marvellous transformation from darkness into His light; (3) It is intrusted with a solemn priestly function, a sacrificial work, for the redemption of men. The special priestly work of God's people in this land was set forth, and the historic fact that, having failed to fulfill it, they were made to suffer on the altar of sacrifice, and that unless they should meet the obligations of their office now, they must again be called to an account.

Five papers of great value were read during the meetings. These have been printed in full in the supplement to the Boston *Traveller*, and largely circulated among our friends.

1. "The Present Time all-important in the salvation of our Country," by Rev. Stacy Fowler, D.D. The paper showed how this was a critical time in our history as a nation; the great need, a revival of "the American spirit," especially in these three respects—the nation's faith in God, the purity of the family, and the elevation of the lowly. The Church must do the work. Incidentally, a strong argument was made to show the deteriorating tendency of the amalgamation of races, sustained by the testimony of Prof. Lewis Agassiz.

2. "The Denominational Polity of the American Missionary Association," by Rev. G. L. Walker, D. D. The real question is, shall we only seek to Christianize, or shall we also try to Congregationalize the Freedmen? The paper discussed the nature of Congregationalism, and the prevalent characteristics of the colored race; and, from the comparison, drew conclusions not very favorable to the prospects of denominational success, yet by no means discrediting what has already been accomplished in that direction, or discouraging further efforts.

3. "America's Opportunity the World's Salvation," by Rev. C. L. Woodworth. The end of Christian work is to spread the saving knowledge of the Lord Jesus Christ. This needs human activities, directed with strategic wisdom and sanctified energy. Each nation has its peculiar work: England to send forth Christian and civilizing agencies through her widely scattered colonies; America to Christianize the peoples from other lands who come to her shores; and to send back, through them, the Gospel of Christian civilization to their benighted countrymen.

4. "A Revival of Righteousness toward the Despised Races of America," by Rev. Ebenezer Cutler, D. D. That they are despised is the main indictment which the paper details at length. This unrighteousness prejudices our Christian work, restrains

the heartiness of many, even, who are engaged in it, and hinders the blessing of God on our labors. This revival must begin by reflection, leading to repentance; must go on to the repeal of unjust and the execution of just laws, to a righteous public sentiment, and such atonement as can be made for past wrongs.

5. "The Work of Half a Generation among the Freedmen," by Secretary Strieby, in which the progress since emancipation was traced, supported by much important testimony, in material, educational and religious prosperity.

We have given these brief analyses only to serve as an index to the contents of these papers, and not at all as a substitute for their perusal. Still less would it be possible to make good to our readers the misfortune of their absence from this inspiring gathering. We are confident that we shall feel the impulse of it through the year.

We are close upon the threshold of a new year. The churches, many of them, at this time, are making up their schedules of benevolence for 1879. Do not forget, we pray you, to give a good place to the Association, whose work is among the least of these, the Master's brethren, in our own land. Do not forget, you who apportion your weekly contributions among the various fields, to give its due share, as God shall give you light, to this peculiar work which presses its claims by so many sacred pleas, and on the timely cultivation of which depend so largely the permanence and purity of the spring itself. We would not have you neglect Judea, and Samaria, nor even the uttermost parts of the earth, but only beseech you, earnestly and tearfully, *Don't forget Jerusalem.*

Several thousand dollars of the money pledged for the reduction of our debt, is made conditional upon our paying up the full amount by the end of this year. We beg our friends to bear this fact in mind, as a spur to make their thoughts quicker, and their hands obey their generous promptings without delay. We cannot afford to lose this offered help, and you cannot afford to have us. The impetus given at the Annual Meeting to this debt-destroying work is not abated; our friends are reminding us of their interest daily; some of those who were present at the meeting are pressing it, on their own account, in the States from which they came. How soon will you enable us to make our proclamation of emancipation from this bondage?

Our readers will see that we have endeavored, in this number of the MISSIONARY, to present them with the doings and the sayings of the Annual Meeting not already put into print and circulation. The valuable and stirring addresses by Rev. Messrs. Atwood, Heywood and Pike, we have been able to get in form already. Other equally thoughtful and forcible addresses, though reported, have not yet come to us in such shape that we can use them immediately. What you find here is what you did not find in the Supplement to the *Traveller*. We beg you, then, to "read, mark, learn and inwardly digest."

A new cartridge, No. 5, of the series of pamphlets begun last year, is ready for distribution, and contains Secretary Strieby's review of half a generation of work among the Freedmen. As a collation of facts and testimony, we commend it as furnishing to thoughtful men the means of forming their own opinions on the success of past labors, and on the hopefulness and the duty of pressing on the good work already begun patiently to the desired end.

Three Communion Sets are needed for as many churches near Talladega, Ala. Churches at the North can make good use of their old ones if they are about to replace them with new.

We invite attention to the call of Mr. Connett, in another column, for means to erect cheap cottages for the accommodation of students. The small sum needed for each cottage will enable many of our readers to accomplish a definite and useful object, who cannot undertake larger enterprises. We indorse most heartily the appeal.

Miss Rebecca Tyler Bacon, daughter of Rev. Leonard Bacon, D.D., died at New Haven, Ct., October 26th, 1878. She was a woman of rare gifts, of great intelligence, and of extraordinary ability. She had the true missionary spirit in a self-sacrificing devotion for the welfare of others, especially of the unfortunate and the debased.

The Normal Institute, at Hampton, Va., was much indebted to her wise management for its successful organization, and the impress of her mind and spirit will remain while that institution stands. She was a power for good in her native city, where her counsel and direction were given to many public and private charities, with untiring devotion.

Her faithful and tender ministry as the eldest daughter and sister, amid trials and sorrow, are best appreciated by those whom she cheered, and comforted, and strengthened. Thousands in our churches will deeply sympathize with her honored and venerable father in this bereavement.

ITEMS FROM SCHOOLS AND CHURCHES.

Wilmington, N. C.—Religious interest is reported. Two young men have been received into the church. Others seem very thoughtful. "Our little flock is a working one."

McLeansville, N. C.—The Lord's Supper was administered, October 13th, to about 100 communicants. Eleven united with the church on profession, ten of whom received baptism.

Atlanta, Ga.—The University is fuller than ever before at this time of the year. The girls' hall is crowded, and more are coming. The church, under Mr. Ashley's care, is flourishing in numbers and activity. Several conversions have occurred during the summer. Fifteen persons stand propounded for membership. Storrs School, which has been for several years under the care of the city Board of Education, is opened this fall again, under the care of the A. M. A., and is full to the limit of its capacity.

Savannah, Ga.—Mr. Koons has been transferred from the Emerson Institute, at Mobile, to the Beach Institute, at Savannah, which has re-opened in its new building, with over 200 pupils.

Mobile, Ala.—Rev. D. L. Hickok goes from Talladega to Mobile, to take charge both of the church and of Emerson Institute.

Anniston, Ala.—A large number of conversions are reported at this place. Thirty-four members were received into the church Sept. 22d. Twenty-six were baptized.

Montgomery, Ala.—Swayne School re-opened October 1st. It has enrolled the first week, 334 pupils. The teachers from the North reached their posts just in time, for the city was quarantined against Louisville the day after their arrival.

Talladega, Ala.—There have been four or five conversions in the last few weeks in this church, and continued meetings in all the mission churches about here with a marked degree of interest.

Helena, Texas.—As the result of protracted meetings, following the meeting of the Association, ten persons were received into the church.

Tougaloo, Miss.—The University will re-open on Thanksgiving Day.

NEW ORLEANS, LA.—On account of the terrible plague of the summer, Straight University will not be opened until the first Monday in December.

NASHVILLE, TENN.—At Fisk University the yellow fever deterred the students from a prompt attendance at the beginning of the term. The school is increasing weekly.

CHATTANOOGA, TENN.—The Central South Conference met here November 7th.

THE FREEDMEN.

ATLANTA, GA.

Students' Reports of Summer Work.

MRS. T. N. CHASE.

School has opened with larger numbers than for several years. Our graduates seem to be doing much toward recommending the school. The first Sabbath afternoon of each new school-year is given up to reports from our students, who have been teaching through our summer vacation of three months. Nothing in all our school work interests me so much as these reports. The only alloy in my enjoyment is that thousands of Northern friends, whose hearts would be equally cheered by them, cannot enjoy them too.

Those who attend meetings of the A. B. C. F. M., and are thrilled with the reports of returned missionaries, know something of our pleasure. Yet, I suspect ours is greater, for these missionaries are of our own training, many of them led to Jesus in our own school, and the fields reported are the benighted spots of our native land.

I will copy a few jottings, hastily taken at the time. The first one says: "I have the same old story to report, except a few new things. Have taught in Monroe Co. for four summers. The first year no white people visited the school; the second year two came; the third year four; this year thirty or forty. All think highly of Atlanta University, and the Commissioner begged me to supply the county with teachers from this school. People are not willing to sell land. Colored people doing well as they can; anxious to get up higher, and want teachers to help them up."

Another says: "I had a half hour of Bible study each morning. Devoted part of Friday afternoons to talks against tobacco and whiskey. All the Sunday-school material the people had was a catechism and some papers left locked up by the last Atlanta teacher and not used since. Only four colored people own land. Landowners seem to ask such a price as they know never can be paid. Some bargain for land, and then pay enormous interest. One man pays one hundred and fifty dollars a year interest—all he can save. I advised them to save their money till they got enough to pay cash for their land. Met several white young men, professing Christians, and had pleasant talks with them. Closed school a little before it was time to return, and picked cotton in the meantime."

One of our girls, who graduates this year, says: "The people seem poorer than last year; crops failed. The land is poor, and they pay high rent for it. But the children are advancing in knowledge each year. The school is well classified. Had an exhibition at close. Did not spend much time on it, but had them learn their parts well. Several white visitors attended it. One of the gentlemen talked well to the people on morals. He went around and told the people I was very smart. I was told another one said I could read and write better than any white woman in the county."

Another girl said: "The white people did not want teachers from Atlanta, because they took the money out of the county. They kept me, however, and wanted the people to watch me. When I closed they urged me to stay till Christmas."

One of our youngest teachers said: "I

reached the place in which I was to teach on 'Big Meeting' day, and the people were very angry to see me, for a daughter of the most prominent colored man of the place had been teaching there some years, and wished to continue. She was very incompetent, and the Commissioner had sent for me. The father electioneered for his daughter at the 'big meeting,' told them she would wait on them for their pay; she would be there if there was but one scholar; she'd always look after her chickens, etc.; but the Commissioner said to them: 'This young man can write the best hand in the county, and you'd better take him.' So, after offering to teach for a very little from the patrons, I got the school. A white man had given the people some land if they would build a church. They did so, but used it during the week for school. This made the donor of the land angry, as he did not wish them to have a school. The year before he and his wife went to the building, drove off the teacher, and then he nailed up the door on the inside, while his wife stood on guard with his gun. This summer, when my school was nearly through, the building was burned. It was very plain who did it. So, for the little while, we all went to a cotton-gin house. We laid some shingles down for a floor, and hauled some logs in for seats. A paper laid over the gin served for my desk. We had our closing exercises under a bush arbor. One day I asked the children, 'How many drink whiskey?' Twenty or thirty held up their hands and said 'pa and ma drink it, and give it to me.'"

Another says: "I see great improvement in old people and children. Good many own land and are still buying. One man owns two hundred acres. Another bought some land for eight hundred dollars, and paid half last year, and is in a fair way to pay the rest this year. I did not ask a boy or girl to quit whiskey or tobacco, but I preached temperance by example and quiet conversation. There is harmony between the races. They visit each other's churches. The bell of a white church tolled for a colored woman. This year I had my first exhibition, because I thought they better learn to read and write first, then exhibit after they had something to show. Prepared the children after school. All the white people attended."

Another said: "The morals of the people are fearful. They don't expect teachers to teach morality. Every example set before our people is one that has been contaminated by slavery. If I see any one making for this place I feel something will be done for him. Every Atlanta student I see, I feel, 'There goes one that will liberate our people from the monster, Immorality.' Asked the barkeeper if he sold much to ministers and church members. He replied, 'Most who buy are church members.' Then he said, 'Do you see that man with a big locket on his watch chain? He owes me six dollars for whiskey.' He was the prominent minister of the place. Still there is much progress in temperance. There is an increasing kindly feeling between the rich and poor. I heard the editor of the Macon *Telegraph* talk to the colored people. He said the Atlanta University was doing more for the State than the white State University at Athens, and that the recitations were better."

Another, whose health would not allow him to teach, and who stayed here at the Home to work on the farm, said: "Above all, we want God with us all the time, from this day on. Once, during the summer, I had for a moment such a conception of God, that I felt if it continued five minutes I could not live." These words fell upon my ears like the experiences of a Finney, because they were from one who has no patience with "dream religion," and whose godly life here for six years has been a constant inspiration to us.

Another said: "People are roused to the subject of education. Children complain if kept at home. The people can buy land easily. Treated well by white men. Most of the whiskey drunk is by white people. Every man in the county knows of Atlanta University. At the closing exercises, a man begged all to save money enough to go up to the College Commence-

ment. He'd been once, and should go next year, if he had to walk."

All told of the Sunday-school work; some gave experiences in begging money, hauling lumber, and putting up school and church buildings, and most closed by saying, "I hope I did some good." One sweet girl said it in this way: "I left the results with the Great Reaper, hoping in due time He will gather His sheaves."

These reports help much in removing prejudices and narrow, one-sided views of the South. While one sees the people retrograding and the whites overbearing, another has a bright view on the other side.

This great number and variety of yearly reports impress us most, however, with the magnitude of our work, and the great need we have of your prayers, that this may be a pure fountain whom whence healing streams only shall flow.

TENNESSEE.

Woman's Work Among Women.

MISS HATTIE MILTON, MEMPHIS.

Out of a population of 40,000, one-third are colored. Many of the children attend school a few months during the year; but the parents think if their son John Quincy Adams Anderson attends school two weeks out of four, he will "learn a heap," and be ready to graduate in a year or two. However, some of the children do make good progress at school; but the home influence is so degrading that the necessity of missionary work among the mothers is felt more and more, as we see more of their homes. Many are too poor to send their children to school at all; consequently they have no opportunity of becoming better.

In my daily visits from house to house I found them in a wretched condition, filth and vermin reigning supreme. Often, on entering these abodes, my sensibilities were so shocked that I could not speak at first—dogs, cats, chickens and children clamoring for the hoe-cake in the ashes or the unleavened dough baking on the stove-cover, which, when done, is broken and handed around to each, sometimes with the addition of a dripping bit of bacon. In many of these homes the table is never set, the entire furniture consisting of a bed, two chairs, a trunk, box, cupboard, bundle of rags and a poor stove, if there is no fireplace. They sometimes own the board shanties in which they live, and rent the ground they stand on; and when they wish to move, they pull down the shanty, move it to the new place, and put it up again.

I was usually received kindly; by some enthusiastically. One old ex-slave, learning the nature of my errand at her house, said, raising her hands above her turbaned head, "Oh, bless the Lord! Thank the Lord! for He has heard the prayer of His downtrodden people, and put it into the hearts of His dear children in the North to send some one to instruct us. My blessed baby, come as often as you can, and read to Aunt Hettie, for she is an ole Etheopum, and don't know nothing." After I left, she rushed around to her neighbors, saying, "Bless the Lord! for He has heard our prayer, and sent an angel right down from heaven to instruct us, and she has been to my house this evenin'." They were usually glad—many were anxious—to hear the Bible read, some insisting on paying me, saying, "Do take it. We wants you to come often, for we don't hear anything like it anywhere else." One woman, wishing, as she said, to do something for the Lord, and having no money, sent me a nice warm dinner. They are very liberal, giving as long as they have a nickel, whether they rightly own it or not.

Some who were suspicious said, "Never heerd tell of white lady going to humble colo'd cabin to read the Bible. Look like it's mighty queer." These suspicions had to be overcome in various ways. Often, by attending the sick ones, the good will of the neighbors would be secured. One poor creature, who had not been washed in six months, and was almost dead, after I had bathed her and put on her clean clothes—furnished by the good Northern friends—thanked me and said, "Thank the Lord! when we get home to heaven, we will all have on clean clothes." Her last days of suffering were thus made more comfortable.

I went in often, as she loved to hear the Bible read, and singing. But a few weeks later, I went in one morning, and found her poor remains stretched out on a rough board, resting on two chairs. Thus she lay in state, in her winding-sheet. A plate, placed on her crossed hands, with its mute appeal for money to bury her, told how poor they were.

One day a very black woman met me on the street and said, "How d'y', Miss. You don't know me; but I knows you, for you is the one what visits the sick; and I heard you read the Bible, and I wants ye to read it to me. We all loves ye, and we all says, 'If any one is gwine right up to heaven, it is you.'" I often found the best way to reach the mother was through her children. By giving them little presents, they would become fond of me. Then the mother, who was proud of them, would say, "I wants my children to be better than me, but don't know how to make them so. I whips them a heap, but they is bad all the time." After convincing one mother that she was teaching her children to lie by her daily example, she said, "Sure enough! Never thought of that afore. I alus wondered why my children would lie so, 'cause I alus tells 'em not to. Now, Miss, you come often, and teach me; I needs it much as any one. How can we be expected to do better? No one we go with does any better; and in ole slave times, if master saw us with a book, he would 'slap our jaws;' so we cannot read to find out better." Another said, "This is the first work I have seen that looked like really making our homes better."

Finding the mothers and daughters knew but little about sewing, an industrial school was started, where they met once a week, and were taught how to cut, fit and make garments. The material for this school was furnished by the good people of Romeo. A small sum was charged for each garment, when finished, and used to purchase more material. Also a small price was charged for a few of the more valuable garments sent in boxes, the persons gladly paying the small sum, which was used to procure medicine and other comforts for the sick ones. I also added something to this fund by giving lessons to some who were able and willing to pay for the instruction.

Sunday was my most busy day; besides attending church and Sabbath-school, I went out to read the Bible to those who were not at home during the week. I seemed to find no rest days; indeed, there was so much for one pair of hands to do, that many times I could not sleep as much as needed. Another meeting was held weekly. I gave Bible readings on those subjects which were of the most interest and importance to mothers, after which we had a prayer-meeting, which was often very interesting.

Near the end of the year, a temperance movement was started in our church and Sabbath-school; many signed the pledge, among whom were about thirty from my class. The colored people are very intemperate, and nearly all the women use snuff and tobacco. One, who was complaining of her poverty, upon being told she could ill afford to use snuff and tobacco, said she only paid ten cents a box, and was astonished to find that in a year it amounted to half as much as her rent. She seemed to try to live an honest Christian life, and before I left had given up all her bad habits, and was very proud and happy.

Although these people are naturally religious, still their religion consists in going to meeting, where they sing, pray, and relate imaginary experiences, and get wrought up to such a pitch that they scream, roll on the floor, and often remain until the small hours of the night. They go home, thinking they are very holy, but have no idea of showing it by a well-ordered life; on the contrary, they continue to live with unlawful companions, steal and lie with impunity; in fact, in many respects, they will compare with their heathen forefathers, from whom they have inherited their superstitions and forms of worship. The bonds of slavery have prevented them from becoming enlightened.

However, I am glad to say there are some grand exceptions to this dark picture; some noble Christians, a few who have good

homes. Among these, the good accomplished by the mission-school and the little Congregational church, sustained by the A. M. A., can be seen. The pastor, Mr. Mallory, allows no wife-whipping in his church, and he has caused the large number of those who were living together unlawfully to be married. Indeed, his church will compare favorably with white churches of the North. These things show the dawning of day to these benighted people, and give us great encouragement to proceed with our work. But the mass are worse than tongue can tell or pen portray. I feel that in my description the half of woe and degradation has not been told. The Lord was with me in this work, and was a present help in every time of need. Many mornings I would start out with a heavy heart, for it would seem that my efforts to do good were almost in vain; but trusting alone in Jesus, I would go forward. Just then the Lord would show me that some one was becoming better, and I would return at evening upbraiding myself for my want of faith, and reminded of that Scripture which says, "He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." It was a precious privilege to comfort these broken-hearted ones with His words, of whom it was said: "Never man spake like this Man."

The Bible is the only book the colored people have any confidence in. A sick man, whom I visited, said he would like to hear the Bible read through; he was not a Christian. For some time he seemed but little interested; but one day he greeted me with a smile, saying: "I can trust the Lord now, and it is all that Bible-reading. Many have talked to me before, but I never thought of what they said; but I could not forget these words from the Bible, and I studied about it all the time, and last week, after you left me, I just did as the Bible said: gave up all, and trusted Jesus. I am ready to go now, and am not afraid."

When the time drew near for me to return North, the women said: "What will we do without you? Who will visit us when sick, and read comforting words from the Bible? And who will teach us how to train up our children? Now that we have had some one to do these things for us, we feel as if we could not get along without you." And many were the expressions of gratitude towards those dear ladies in the North, who had sent them a missionary, and many the prayers offered in their behalf. There were many signs of encouragement, though, no doubt, much seed that was sown will not spring up at once, but in the future will bear precious fruit, for the Lord will not permit His word to return unto Him void. This has been the happiest year of my life, for this work has its own reward, both to the missionary and those who send her, which is more valuable than silver or gold. I sometimes think the angels might almost envy us in this work.

NORTH CAROLINA.

Students Want to "Batch"—Who Will Help?

REV. ALFRED CONNETT, MCLEANSVILLE.

We hear almost daily of young men and young women who would come here to school if they could only get a room where they could "batch." I can only hear of one vacant house within two miles of the school, and that is engaged by two students who have not yet returned. Small buildings, say 12x20, one story, two rooms, can be built for about $100 each, and land bought at $6 to $10 per acre, possibly $20 for small tracts. By making some provision of this kind to accommodate students, we should at once draw in ten to twenty students, and these the very ones we most need to reach: namely, those who are preparing to teach and to preach. Thus, the school would become more widely and more permanently useful. These buildings are needed immediately, or part of them. It is difficult, if not impossible, with their limited means, for the students to obtain board, with suitable accommodations. The white people do not wish to take in boarders, unless at high figures.

and the colored people have, usually, but one room in their log houses.

Cannot some church, individual, or individuals, do a work for Christ in this way, If this, or something similar is not done? we shall let an important and precious opportunity slip through our fingers.

TALLADEGA, ALABAMA.

The Story of Ambrose Headen.

AS TOLD BY HIMSELF.

I am fifty-six years old; was born in Chatham Co., N. C.; was a slave forty-three years, sixteen years in North Carolina and twenty-seven in Alabama. I have lived in this county forty years. My young master in North Carolina was four years older than myself; he had nine slaves, and I was the only male. He died just before I was sixteen. When I was thirteen I went to learn the carpenter's trade. I was taken from my mother and sent away to nurse children when I was six. I served three years at the carpenter's bench, and at that time my master died, and I had to be sold to pay his debts.

On the day appointed for the sale I went fourteen miles on foot, and alone, to the place where was to be sold. On my way I tried to lay some plan to run away. A white woman said she would help me, and told me to go into a certain swamp and she would feed me and help me away, but I was afraid of the dogs and the men that would catch me. No one can tell my feelings on my way to the sale, but I knew I had to go. At the place of sale were 500 people come together to see me sold, and to buy me. I was the only one to be sold. I was on the block three hours while the men were bidding for me. Five of these men were speculators, and the rest were mostly people that lived in that region. While they were selling me there was a good deal of brandy drunk, and they offered me some as I was very tired standing; and I said, "No, sir, I have sorrow enough on me now without drinking that." I was finally knocked off to a very bad man for $1,780. This man lived about thirteen miles from my old home, and when I knew that he was my master I burst into tears, heart-broken. The overseer took me behind the store and tried to stop me from crying, but I could not stop. At last, my new master said if any one would give for me as much as he had, he might have me, and a man from Alabama, who was out to North Carolina on a visit, said he would, and so I was sold again to this man from Alabama, and after three months I was taken away from all my friends away down to Alabama. My new master proved to be a good man, a member of the Baptist Church, and I lived with him twenty-seven years until emancipation. One thing I forgot to tell you, and it made a deep impression on my mind: at the time I was being sold in North Carolina, a man in the crowd cried out with a loud voice, "Hell will boil and overflow at such work as this." I never can forget that expression.

I was set free by two wills; the first one was burned, and so I was kept in slavery. Once, after I had been absent from home some time, my mistress, on my return, came rushing out to the gate and crying with a loud voice, "Oh, Ambrose, Ambrose! I had rather live in the smokiest cabin on the place, and had your master's will done, than to be in the king's palace," but the will was burned and so it could not be done. The other will that set me free was made ten years before emancipation; but emancipation came before my master died, and so his will did me no good.

During all my slave life I never lost sight of freedom. It was always on my heart; it came to me like a solemn thought, and often circumstances much stimulated the desire to be free and raised great expectation of it. We slaves all knew when an Abolitionist got into Congress. We knew it when there was just one there, and we watched it all the way until there was a majority there. I don't know hardly how we got the knowledge, but we always knew. We always called "freedom" "possum," so as to keep the white people from knowing what we were talking about. We all understood it.

Some years before emancipation, my

master signed $900 to be paid in work towards building a Baptist College where we lived. He sent me to work out his subscription. I had four children of my own, and I thought that it was hard for me to work out this $900, when I could have no privilege of educating my own children. I little thought then that my children would ever graduate at this college, but God has turned things about so that three of my children have graduated, and the fourth will graduate next June; so that when I worked out this subscription of my master, I was building a college for myself and my family. While at work on this college, I fell into a conversation with the white carpenters at work there, and they said "niggers" would do nothing "if set free." I told them if they would take me out into the woods and strip every rag from me, and set me free, that in ten years I would school my children.

Just after emancipation my master said: "Ambrose, I want you to let Nannie stay with her mistress; she can't do without her." I said: "Master, I always thought that if ever I was free I would educate my children; if 'twas not for that, sir, I would accommodate you." "Ambrose," said he, "I hardly thought you would deny me." I said: "I can't do any better, sir." With this we separated, and now all my children are good scholars; one is a minister; one has charge of an academy; I have a good house of seven rooms, and eleven acres of land about it, besides a farm of 320 acres in the country.

Nothing can illustrate the great change that has come over us, unless it is the change in passing from earth to heaven. You could see the force of this illustration if you knew our history—if you only knew the dark Egypt we have come through. I believe emancipation will work out as great things for us as it did for Israel.

When the college and the Congregational Church were planted here I joined the church, and have never been sorry for it. I love the missionary cause, and would rather give all I have than to see it go down.

I love to think of my son down in Selma preaching. There was quite a scare there about the yellow fever, and my son wrote me to know what he should do; I wrote him back, "to look to the Lord, and stand to his post."

A GRATEFUL WARD.

A Letter from an Indian.

I thank you, gentlemen, you kind and good. By and by I see you and tell you. You give money to Mrs. Caruthers to help me learn. I try to learn fast. Indian no talk much English. May be very soon I understand. Long ago I an Indian, now I don't think so. I think gust the same white man. Now I want be same as good white man. Here this country good Tarrytown I like. Your a

KIOWA FRENCH ZONE KE-UH.

AFRICA.

THE MENDI MISSION.

REV. A. E. JACKSON, AVERY.

When one enters upon this kind of work, he enters upon a tedious and arduous one—a work accompanied with many dark and gloomy days, as well as some bright ones. I suppose that you are aware that my work has been assigned me at Avery, or Mannah Bargroo Station, on the Little Sherbro river, about fifty-eight miles from Good Hope. At this station all of the agricultural work is carried on. We have here a mill, coffee-farm and ginger-farm. I employ in the mill seven native men all the while; and on the farm two native men; besides a crew of boatmen, that row our boat from British Sherbro to the neighboring villages to sell the lumber that is sawed at our mill. We are enabled to keep one boat running all the while, and it is manned by natives entirely. They make first-rate crewmen, and have a de-

cided advantage over a similar set of Englishmen or Americans, from the fact that they are always naked, and there is no impediment in case of an accident. All of them can swim in almost any kind of water. They do not stop to question whether there be alligators in the water or not, but go at the command. I can say that I have tried them sufficiently in all ways, and I have as yet found them all to be quite honest, with the exception of one man, who very politely went into my lot of goods on the way from Good Hope to my station, and took therefrom five or six yards of baft to trade for rice. This is the only dishonest act that I have known any one to commit since my arrival on the coast of Africa.

I have said a good deal about my boatmen, and will now give you a brief sketch of the habits and customs of this people. In the first place, the men go entirely naked, with the exception of a cloth they wear, something like that of an American baby's diaper. The women wear about four yards of cloth thrown carelessly around them, covering the lower extremities, and tied by the ends about the waist.

When one dies, they have what they call "the cry," in which all join. They go for miles to attend "the cry." The body of the deceased is wrapped in matting, and conveyed to its long resting-place—a hole which is dug for that purpose. This has always been their mode of burying, and in many instances they prefer it to our way.

As to the general build of this people it is quite good. They possess very good features, as a general thing, having smooth skins and round faces. Their noses are not so flat as the American negro's; neither are their eyes so red and bloodshot. Their mouths are not so disfigured. The most of them have quite a neat lip, not so thick as that of the American negro. Their hands and feet are generally small. Their bodies are very straight and well developed. It is astonishing to see how they carry burdens, either upon the head or back, with a loop so that it can be fastened around their foreheads.

A good stout man will carry as much on his head and back as you can pack on a young ass three years old, and they never murmur. They live in mud houses covered with thatch, but a thatch inferior to anything we know of in America. It is made of bamboo, and only lasts from nine to twelve months.

They subsist on rice, cassada, cocoa, fufu, crencray, palaver-sauce and fish. Any one of these vegetables mentioned will grow without any attention at all, except the cocoa, and that is a very tender plant, indeed, and the consequence is, that they have less of it than anything else. The cocoa and cassada are the only vegetables that I have learned to eat. The cocoa, after it is cooked, is much like an Irish potato, and makes a very palatable dish, indeed. The cassada, when cooked, resembles an American squash, and is a very nice dish for dinner or breakfast. Should a person presume to eat these vegetables mentioned, without having been a good while in the country, he at once had better have a mill-stone hanged about his neck, and his body committed to the briny deep. He would fare about as well. No foreigner, of whatever nationality he may be, can come into Africa and subsist at first upon the native productions.

We are all aware that Africa has long been called the burying-ground of missionaries. The reasons are, in my judgment, these: In the first place, missionaries in going to Africa generally exert themselves too much on entering the field. The climate is such as rapidly to reduce one's physical strength. It is a custom among all persons, as soon as they have been informed of their malady, at once to retire to their beds, and demand that a physician be called. The calling of the physician is all right; but it is far better to keep out of bed, and to keep moving; for if you give up and go to bed, you are almost sure to die. Another reason, as I before said, is trying to live on native productions too early after arriving on the continent.

I must say, just here, that two-thirds of what you hear about Africa is fabulous. At

least it is so in the region in which our missions are established. There is a great deal said about the native bread-tree. There is such a thing as a bread-tree in this country, but it is almost as scarce in the region in which the mission is established as the orange-tree is in the States, and you are aware how plentiful the orange-tree is there. The fabulous tree so called, might very appropriately have been named a squash-tree, because it bears no similarity to bread, and will not answer at all in the place of bread. When green, or before it is plucked, it bears a close similarity to what is known in the States as the hedge orange, and, when cooked, it tastes something between a potato-pumpkin and squash.

There are some oranges here, but they are scarce. They do not seem to be a native fruit, because they do not grow everywhere in the country, but only where the ground is cleared up, and the undergrowth cut down. They are not of a rich yellow color like an American orange, but greenish and small. They have quite a delicious taste, somewhat devoid of juice, when compared with our Florida orange, but equal to it in sweetness. We have another fruit here, known as the lime. It bears a close similarity to a lemon ; in fact the only difference that I can detect is, that the lemon as a general thing is larger, and not so round. As to the pine-apple, it grows only where it is taken care of; it may grow in the wilds, but never bears fruit. The rice that is grown in Africa is not so good as that in the States. It is really the main thing grown upon the continent in the way of eatables. If you buy two bushels of rough rice, you will not get more than sixteen quarts that can be used, and you must pay from 2s. 9d. to 3s. per bushel. This, I am sorry to say, is about the way with all the country productions.

Knowing that you are always anxious concerning our health, I, perhaps, ought to have spoken of it sooner. I am in quite good health, and have been since my first attack of the African fever. My wife has had quite a severe attack of the fever; so severe that I thought I should lose her ; but God in his goodness saw fit to spare her to me. She has never regained her strength, but I trust that God in some way or other will restore her to perfect health again.

The religious work at Avery is going on nicely. I found here a small chapel, but no church members. Dr. James had kept up a prayer-meeting, and there was some interest among the people, but there had been no ingathering of souls to Christ. After looking around and seeing the real condition of things, I came to the conclusion that whatever was done must be done quickly ; so I made it my aim to get at the people at once with the truths of Jesus Christ, and they seemed to take right hold of them as fast as given to them. I adopted this plan : to take my Bible every evening and go out among the regular heathen ; but I soon found out that I was unable to reach them in that way, from the fact that I could not speak their language. So I gave that plan up, and adopted the one of going among them twice a week, and taking with me my Bible and an interpretor. This I found to be the best plan ; so then and there I got hold of the people. Now, having found this to work well, I began to preach to the people in their own villages and "fackies," as they call them. After I found out that I could gather them together in their fackies, I then set to work to persuade them to come to my church ; which I did with great success, and from time to time I gathered into the church the following persons and names. June 16th, I opened the doors of the church, and enrolled the following: H. C. Hallock L., Isaac Vincent L., James Cole L., John Davis R., Samuel Wise R., Richard Wilkerson R., Yamba R., One Pound R., Henry Peters R., Small Banna R., William Wilberforce L., Mrs. Lucker L., Mrs. Peters R., Mrs. Hannah Vincent L., and a Sherbro chief, A. P. Cardy R.

June 30th, I opened the doors of the church again, and enrolled the following: James Picket L., Sarah Tucker R., Mrs. Elizabeth Beal R., Elizabeth Wilberforce

R., Mrs. Mary Cole L., Mrs. Nancy Davis R., Madam Damba R., Madam Dambee R. July 28th, I opened the doors and took the following names. The chief Karry Pherner L., chief, Lalula R., John Bull R., Cunda R., Kirby R., Matilda Leatum L., Mrs. Yamba R., Mrs. One Pound R., and Bye R. As I neglected to tell you in regard to the conversion of these persons I will give you some idea of it by the following letters. The letter "R" signifies recently converted, and the letter "L" long converted. I must say that the especial blessing of the Lord seemed very near all on the 4th of August. This was the first Lord's Supper celebrated at Avery Station. On this day I preached to a very large number of native men and women. I baptized seven grown persons and four children, making a total of eleven persons baptized.

This people, as a general thing, have very many troubles among themselves that must be settled at once, in order to secure peace among them. If you have gained their confidence, they will at all times call upon you to settle any disturbance that may occur among them, it matters not how difficult the case may be. Great caution is required in rendering your decision, otherwise it may cause speedy bloodshed and panic throughout the region. I am sorry to say that the prospects are quite threatening just now for an outbreak at any time in the region adjacent to Avery and the Little Boom. But I hope that it will not be very serious. The Governor is expected to investigate the Boom trouble this week, and it is thought that it can be settled without any serious damage to either side. I have felt greatly the lack of reading matter at my Station. There are many dreary hours out here that might be whiled away with good reading matter. I rather think that some of the good friends in New York would be glad to send a paper or two now and then to a poor wayfarer on the distant shores of Africa.

THE INDIANS.

SISSETON AGENCY.

Farming Tools Bought.

E. H. C. HOOPER, AGENT.

For several years past, till last year, the crops on this reserve have been nearly all destroyed by grasshoppers; but this season promises an abundant harvest. The farming has been attended with unusual success, and the Indians feel very much encouraged with the result of their farm labor.

At present there are 2,191 acres of land broken on this reservation, 450 acres of which are new land broken during this season. Seventeen hundred acres are under cultivation by the Indians. There was a much larger acreage plowed last fall than ever before at the same season of the year, and, under the supervision of our farmer, it was well prepared for seeding in the spring. Nearly all our Indians, who were without seed, were provided from the warehouse early in the season, and manifested a good degree of interest in planting and cultivating.

Early in July, many of the Indian farmers, feeling confident of a large yield of grain, were very earnest in their appeals for grain cradles and other appliances with which to secure their crops. And, under authority from the Department, a lot of grain cradles were bought and issued to them. But the number purchased was insufficient to supply the wants of all, and a considerable portion of the wheat in small fields was cut with scythes.

Several of our Indians who have large wheat fields, have bought harvesters for themselves, at a cost of from $165 to $200 each, and are to pay for them from the proceeds of their sales of wheat; this is a move in the right direction and cannot be too highly commended.

All our Indians and half-breeds (with but few exceptions, and these generally confined to very old people) wear citizens' dress, and a large majority of them live in very comfortable houses, made of hewed

logs, and are furnished with cook-stoves, tables, seats, and other housekeeping conveniences.

There are some forty frame buildings occupied by our Indians, several of which are two stories high and painted, all having more or less land under cultivation.

Schools.

During ten months of the year—(the Manual Labor School eleven months)—three schools have been in successful operation: the Manual Labor School, the Good-Will Boarding and Day-School, and the Ascension School. The Manual Labor School building, situated one and a half miles from the agency, was originally provided with seats for fifty-six scholars, but the sleeping accommodations for this number of children have never been sufficient, and during the past year our carpenter has made an addition of several new sleeping rooms, and improved the condition of the old ones, which has added very much to the comfort and convenience of the pupils.

There are only four or five boys of sufficient age to be serviceable about the farm or garden. When out of school they were kept at work preparing the ground for seeding and cultivating, besides attending to the stock and farm work generally, all being done under the immediate supervision of the principal, who is, fortunately, a good farmer.

After the regular school hours, the girls are taught sewing of all kinds; cutting, making and trimming dresses, repairing garments; darning, knitting and use of sewing machine; also all kinds of housework, cooking, and the work of the dairy. After service in the evening, instructions are given in music, instrumental and vocal, in which both boys and girls take an unusual interest and show a marked improvement during the year. Mr. Tuckey, the present principal, assumed the duties of his office May 1st, and has been untiring in his exertions to advance the pupils in their studies, and, for the short time which he has been with them, appears to have been very successful. The two female assistants having had two years' experience here, and been deeply interested in their pupils, have proved very valuable and successful teachers, and have the confidence and respect of the parents.

The time of the matron is fully occupied from six A. M. to nine P. M., in looking after and providing for the numerous wants of the pupils, and in this difficult and laborious work has proved to be very efficient.

The Good Will Mission Boarding and Day-School is situated one and three quarter miles from the agency; the children are rationed and supplied in part with clothing from the warehouse, but the other expenses—salaries, etc—are borne by the A. B. C. F. M. This school has accommodated as many as thirty-two scholars, part of them boarding at houses in the vicinity.

The day-school, situated at Ascension, about six miles from the agency, had, some months, thirty scholars; they live in the vicinity of the school-house, and are quite regular in attendance.

In addition to these three schools, two others were opened, and reading, writing and arithmetic in Dakota were taught by Indian teachers, during two months in the spring, with an average daily attendance of eighteen scholars each. These schools were opened at the earnest request of several of the leading men in their vicinity, in the form of a petition to the agent. These parents seemed in earnest in their efforts to have the schools opened, and showed a continued interest in them by frequent visits during the time they were in operation.

The estimated number of children of school-going age on this reserve is three hundred, and we have two brick school-houses, built in 1873, at an estimated cost of $600 each—one situated about one and a half miles south of the agency, and the other at the Mayasan, twenty miles distant; both are provided with improved seats, tables, etc., and will accommodate forty scholars each; neither of them has been used for school purposes to any extent since they were built, but allowed to remain unoccupied.

RECEIPTS

FOR OCTOBER, 1878.

MAINE, $169.24.

Alfred. Cong. Ch. and Soc.	16 00
Andover. Cong. Ch. and Soc.	8 60
Augusta. Collected by Frances Littlefield, *for Printing Press, Talladega, Ala.*	35 00
Augusta. Joel Spalding	10 00
Bangor. First Cong. Ch.	28 92
Bluehill. Mrs. S. E. D. P.	1 00
Eastport. Central Cong. Sab. Sch. $5; G. A. P. 50c.	5 50
Fryeburg. Cong. Ch. and Soc.	9 49
Gardiner. Cong. Ch. and Soc.	15 73
Hallowell. Emma French, bbl. of C.	
Limerick. S. F. H., *for Raleigh, N. C.*	1 00
North Waterford. S. E. H.	1 00
Orland. A. L. D.	1 00
Portland. J. B. Libby, *for Raleigh, N. C.*	5 00
West Auburn. Cong. Ch. and Soc	5 00
Yarmouth. First Cong. Ch.	21 00
Woolwich. D. C. Farnham	5 00

NEW HAMPSHIRE, $236.90.

Atkinson. Second Cong. Ch. and Soc., to const. JOB ATWOOD DOW, L. M.	22 00
Claremont. Cong. Ch. and Soc.	34 38
Dover. S. Foye, *for Raleigh, N. C.*	3 00
Dover. Mrs. Dr. L.	1 00
Keene. Ladies' Benev. Soc., Second Ch., bbl. of C. and $2.50 *for freight.*	2 50
Mason. L. J. G.	1 00
Mount Vernon. Cong. Ch. and Soc.	11 00
Nashua. First Cong. Ch. and Soc.	41 68
Northwood Centre. Cong. Ch. and Soc.	11 32
Pelham. Cong. Ch. and Soc. $25.75; Mrs. Putnam $5.	30 75
Raymond. Cong. Ch. and Soc. 15.60; "S. E. P." $5.	20 60
Rindge. Cong. Ch. and Soc.	2 67
Temple. Cong. Sab. Sch.	20 00
Tilton. Cong. Ch. and Soc.	35 00

VERMONT, $274.63.

Barnet. Cong. Ch. and Soc	19 00
Charlotte. Nettie A. Parker	5 00
Coventry. M. C. Pearson	4 00
East St. Johnsbury. Cong. Ch. and Soc.	10 00
Enosburg. Cong. Ch. and Soc.	24 00
Jamaica. Cong. Ch. and Soc.	6 10
McIndoes. Mrs. B.	50
Montgomery. Cong. Ch. and Soc.	10 15
Norwich. Cong. Ch. and Friends.	18 00
St. Johnsbury. South Ch. Ladies' Soc., *for Student Aid, Talladega C.*	125 00
St. Johnsbury. "A Memorial."	25 00
Waterville. Cong. Ch.	2 21
West Brattleborough. Cong. Ch.	13 67
West Charleston. Cong. Ch. and Soc.	12 00

MASSACHUSETTS, $2,486.04.

Agawam. Cong. Ch. and Soc.	6 33
Amesbury and Salisbury. Union Evan. Ch. and Soc.	22 51
Amherst. North Cong. Ch. and Soc. $75; S. E. H. $1; College Ch. $37.25	113 25
Andover. South Cong. Sab. Sch.	14 00
Ashby. Cong. Ch. and Soc.	9 50
Attleborough. Second Cong. Ch. and Soc.	100 00
Barnstable Co. "A Traveller."	12 00
Barre. Evan. Cong. Ch. and Soc., to const. MRS. HARDING WOODS, L. M.	30 00
Blackstone. Cong. Ch. and Soc.	19 05
Boston. Second Dorchester Cong. Ch.	395 80
Boston. Dr. H. B. Hooker.	5 00
Boston Highlands. Immanuel Sab. Sch., *for Student Aid, Fisk U.*	4 00
Boxford. Cong. Ch. and Soc. $10.35, and Sab. Sch. $4.66.	15 01
Bridgewater. Central Sq. Cong. Ch. and Soc. $74.63, and Sab. Sch. $15.	89 63
Brookfield. Evan. Cong. Ch.	50 00
Brookline. Howard Ch. and Soc.	63 97
Campello. Ladies' Sewing Circle, bbl. of C.	
Charlestown. Winthrop Cong. Ch.	66 64
Charlton. Cong. Ch. and Soc. $19, and Sab. Sch. $5.09.	24 09
Chicopee. Second Cong. Ch. and Soc.	14 92
Cummington. "Friends".	11 00
Dana. Cong. Ch. and Soc.	2 25
Dracut. Cong. Ch. and Soc.	9 00
Easthampton. C. S. W.	1 00
Fitchburg. Rollstone Cong. Ch. and Soc. (of which $25 *for Student, Atlanta U.*)	76 69
Fitchburg. Rev. and Mrs. J. M. R. Eaton.	10 00
Foxborough. Cong. Sab. Sch.	20 00
Framingham. Plymouth Ch. and Soc.	140 00
Great Barrington. "A. C. T."	1 00
Hanover. Second Cong. Ch. and Soc	25 73
Hanson. Cong. Ch. and Soc.	6 15
Haverhill. Mrs. Mary B. Jones $10; "A Friend" $2; Mrs. Stephen Chase $10; Mrs. L. P. F 25c.	22 25
Holbrook. BEQUEST of E. N. Holbrook.	200 00
Holbrook. E. Everett Holbrook $50; Mrs. C. S. Holbrook $25.	75 00
Holyoke. Second Cong. Ch. and Soc.	33 22
Hyde Park. First Cong. Ch. and Soc.	25 35
Lancaster. Cong. Ch. and Soc. $26.55; Evan. Cong. Sab. Sch. $15.	41 55
Lenox. Cong. Sab. Sch.	5 00
Littleton. "A Friend" $25; Cong. Ch. and Soc. $14.	39 00
Lowell. Rev. Smith Baker $25 *for Bell, Atlanta, Ga.*; Eliot Cong. Ch. and Soc. $22.69	47 69
Lowell. Pawtucket Cong. Ch.	21 74
Lowell. Correction: N. C. Wiley $25 in November, should read Hon. Nathan Crosby $25.	
Lunenburg. Cong. Ch. and Soc.	7 75
Malden. First Cong. Ch. and Soc.	47 92
Marlborough. T. B. Patch	2 00
Mattapoisett. Cong. Ch.	22 00
Medfield. Lydia A. Dow $2.—Ladies, bbl. of C. and $2 *for freight.*	4 00
Methuen. Joseph F. Ingalls.	60 00
Mittenéaque. Cong. Ch.	18 85
Monson. Austin Newell.	2 00
North Adams. Cong. Ch., quar. coll	24 47
North Leominster. Cong. Ch. of Christ.	4 87
North Reading. Frank H. Foster.	10 00
North Wilmington. L. F. M.	1 00
Newburyport. Belleville Cong. Ch. $50; Foster W. Smith $5.	55 00
Newton. First Cong. Ch. and Soc. $33.17; North Evan. Ch. and Soc. $5.	38 17
Orange. Ladies of Cong. Ch. bbl. of C.	
Petersham. Cong. Ch. and Soc.	4 13
Pittsfield. Ladies' Soc., by Mrs. H. M. Hurd, 2 bbls of C, *for Tougaloo, Miss.*	
Raynham. First Cong. Ch. and Soc.	17 75
Reading. Dea. Hiram Barnes	10 00
Shelburne Falls. Cong. Ch. and Soc.	5 35
South Abington. "Friend."	14 00
Southborough. Pilgrim Cong. Ch. and Soc.	17 00
South Deerfield. Cong. Ch. and Soc. (ad'l) to const. REV. S. K. BONNELL, L. M.	15 60
South Weymouth. Second Cong. Ch. $60, to const. MRS. LUCY P. LEWIS and MRS. MARIA A. FEARING, L. M's; Union Cong. Ch. $9.43.	69 43
Springfield. First Cong. Ch. and Soc. $17.66; South Cong. Ch. and Soc. $15.21	32 87
Taunton. Union Cong. Ch. $18.19; Mrs. A. P. G. $1.	19 19
Townsend. "A Friend."	4 00
Uxbridge. First Evan. Ch. and Soc.	27 31
Walpole. Orthodox Cong. Ch. and Soc.	15 10
Webster. First Cong. Ch.	18 00
West Hampton. Cong. Ch. and Soc.	10 64
Westfield. Second Cong. Ch. and Soc.	31 32
West Medway. C. A. Adams.	4 00
Worcester. Rev. W. J. White $2; "A Friend" $1.	3 00

RHODE ISLAND, $26.

Little Compton. Cong. Sab. Sch. $23; E. Wilbur $2; G. A. G. $1.	26 00

CONNECTICUT, $1,003.29.

Ashford. Rev. C. P. Grosvenor..... 7 50
Bristol. Mrs. Phebe L. Alcott..... 5 00
East Hampton. Cong. Ch..... 62 06
East Woodstock. Cong. Ch..... 29 00
Farmington. Cong. Ch..... 41 59
Greens Farms. Cong. Ch. and Soc..... 15 00
Hartford. Mrs. C. T. Hillyer, to const. JAMES EDGAR GREGG, L. M..... 30 00
Middlefield. Cong. Ch. and Soc., to const. EDWIN P. ANGIER, L. M..... 35 16
Milford. First Cong. Ch. and Soc..... 38 45
New Hartford. North Cong. Ch. $37.50; South Cong. Ch. $10.60..... 48 10
New Haven. "W. C. S."..... 2 00
Old Lyme. Cong. Ch..... 13 43
Old Saybrook. Cong. Ch..... 23 97
Plainville. "A Friend," to const. FRANK BARNES, SAMUEL BEARD and EDWARD W. HART L. M's..... 100 00
Pomfret. "A Friend."..... 27 00
Poquonock. Cong. Ch. and Soc..... 21 13
Preston City. Cong. Ch. and Soc..... 24 00
Prospect. Cong. Ch..... 7 84
Southbury. C. B..... 1 00
South Britain. "Friends," by N. P. Johnson..... 2 00
Rockville. Cong. Ch..... 52 72
Talcottville. Cong. Ch..... 112 60
Thomaston. Cong. Ch..... 40 75
Wallingford. Cong. Ch. and Soc..... 43 75
Westbrook. Cong. Ch..... 34 07
Westford. Cong. Ch..... 6 00
Williamantic. Cong. Ch. and Soc..... 40 27
Wolcottville. L. Wetmore..... 100 00
Wolcottville, Ladies' Benev. Soc., by Mrs. A. E. Perrin, $26, and bbl. of C..... 26 00
Woodstock. Cong. Ch..... 12 90

NEW YORK, $459.13.

Sherburne. Cong. Ch..... 60 06
Spencerport. Cong. Ch..... 14 00
Whitney's Point. Mrs. E. Rogers..... 2 00
Batavia. "A Friend."..... 21 12
Binghamton. Sab. Sch. of Cong. Ch., *for Student Aid, Fisk U.*..... 52 20
Brasher Falls. Elijah Wood $15; Mrs. Eliza A. Bell $2..... 17 00
Brier Hill. Cong. Ch..... 5 00
Camden. "A Friend."..... 1 00
Churchville. Union Cong. Ch. and Soc..... 31 25
Eagle Mills. Mrs. Maria S. Hatch..... 10 00
Gloversville. Cong. Sab. Sch. $50, (James S. Hosmer, Supt.,) *for a Student, Fisk U.*; Cong. Ch. (ad'l) $1..... 51 00
Lima. Mrs. M. Sprague, *for Student Aid*.. 5 00
Madison. Cong. Ch..... 5 00
Marcellus. First Ch..... 22 00
Marcellus. E. L. $1; F. H. B. 50c..... 1 50
Masonville. Miss S. P..... 1 00
Morrisville. Mrs. M. G. De Forest..... 5 00
Munnsville. ESTATE of Mandana Barber, by N. S. Hall and E. J. Barber, Ex's..... 125 00
New York. Gen. C. B. Fisk, to const. MISS HELEN C. MORGAN, L. M..... 30 00

NEW JERSEY, $11.68.

Chester. First Cong. Ch..... 11 68

PENNSYLVANIA, $56.

Blossburg. Welsh Cong. Ch. (of which $2 from John Hughes, Sen.)..... 8 00
Norristown. Mrs. Mary W. Cook..... 10 00
Pittsburgh. B. Preston..... 25 00
Sharpsburg. Joseph Turner..... 10 00
West Alexander. "J. S."..... 3 00

OHIO, $221.73.

Andover. O. B. Case $3; Mrs. O. B. Case $12 15 00
Chatham. Cong. Ch. $2.88; C. F. Thatcher $2, *for Tougaloo, Miss*..... 4 88
Cleveland. Plymouth Ch. Sab. Sch. $25, *for Le Moyne Library, Memphis, Tenn.*—Euclid Ave. Cong. Ch. $18.60..... 43 60
Cincinnati. Rent, *for the Poor in New Orleans*..... 36 38
Cuyahoga Falls. Cong. Sab. Sch..... 6 58
Fitchville. First Cong. Ch. $14; Second Cong. Ch. $6 40..... 20 40
Gambier. James S. Sawer..... 5 00
Lodi. Cong. Ch. $6.25; "A Friend" 30c., *for Tougaloo, Miss*..... 6 55
Mantua. Cong. Ch..... 4 00
Marysville. Cong. Ch..... 10 29
North Benton. Simon Hartzell..... 5 00
Painesville. First Cong. Ch. (of which $2.55 from Mrs. A. Morley, *for Straight U.*).... 26 79
Rootstown. Cong. Ch. and Soc..... 11 00
Ruggles. A. F. Weston..... 5 00
Springfield. Cong. Ch. and Soc..... 6 26
Tallmadge. Mrs. C. H. Sackett, *for Tougaloo, Miss*..... 5 00
Wellington. Edwin Wadsworth $5; Nathaniel D. Billings $5..... 10 00

ILLINOIS, $1,071.58.

Chicago. New England Cong. Ch. (of which $100 *for Howard U.*) $191.33.—First Cong. Ch. Sab. Sch. $50, *for a Student, Howard U.*—Sab. Sch. of Leavitt St. Cong. Ch. $9.50, *for Student Aid, Fisk U.*—New Eng. Ch., Ladies' M. S. $5..... 255 83
Downer's Grove. Cong. Sab. Sch..... 9 20
Dover. Cong. Ch., Theo. W. Nichols..... 27 00
Elgin. Cong. Ch..... 11 88
Farmington. S. B..... 25
Galesburg. Sab. Sch. of First Cong. Ch., *for Student Aid, Fisk U*..... 15 00
Galva. Mrs. B. S. Eldridge, *for Student Aid, Fisk U*..... 10 00
Griggsville. "Friends," by Mrs. H. C..... 10 00
Huntley. Cong. Ch..... 4 00
Joy Prairie. Cong. Ch..... 18 00
Lee Centre. Cong. Ch. $11.60, and Sab. Sch. $1.36..... 12 96
Lisbon. Cong. Ch..... 13 20
Naperville. A. A. Smith..... 2 00
Plainfield. Cong. Ch..... 1 00
Polo. Robert Smith..... 500 00
Princeton. Cong. Ch. Sab. Sch., *for Student Aid, Fisk U*..... 20 00
Rockford. Second Cong. Ch..... 93 26
Roscoe. Mrs. A. A. Tuttle..... 3 00
Sandwich. Cong. Ch..... 18 00
San Jose. S. J. and S. T..... 1 00
Springfield. First Cong. Ch. (ad'l)..... 45 00
Walnut Hill. Mrs. E. D. W..... 1 00
Wheaton. Ladies' Benev. Soc., by Mrs. H. W. Cobb, 2 bbls. of C., *for Savannah, Ga.*

MICHIGAN, $158.27.

Adrian. Plymouth Ch..... 8 85
Armada. Cong. Ch..... 11 11
Flint. Sab. Sch. of First Cong. Ch., *for Student Aid, Fisk U*..... 10 00
Galesburg. Cong. Ch. Sab. Sch., *for Student Aid, Fisk U*..... 13 00
Grand Rapids. B. Stocking..... 5 00
Hopkins Station. Sab. Sch. of Cong. Ch., *for Student Aid, Fisk U*..... 5 00
Kalamazoo. Sab. Sch. of First Cong. Ch. $25, *for Student Aid, Fisk U.*—Mrs. Boughton $2..... 27 00
Lansing. Plymouth Ch..... 36 48
Olivet. Cong. Ch. $30.33.—Dea. S. F. Drury $10, *for Straight U*..... 40 33
Paw Paw. Cong. Ch..... 1 50

IOWA, $140.85.

Chester. Cong. Ch..... 26 50
Council Bluffs. Cong. Ch..... 26 99
Davenport. Edwards' Cong. Sab. Sch., *for Student, Fisk U*..... 50 00
Dutch Creek. P. F. N..... 1 00
Franklin. Dea. J. B..... 50
Grinnell. A. C. H..... 1 00
McGregor. Woman's Miss. Soc..... 17 31
Osage. Woman's Miss. Soc..... 2 40
Quasqueton. Cong. Ch..... 3 00
Shenandoah. A. S. L..... 50
Strawberry Point. Cong. Ch..... 10 15
Waterloo. Mrs. M. B. F..... 50
Winthrop. I. H. D..... 1 00

WISCONSIN, $100.13.

Appleton. "Lena," *for Chinese M*..... 5 00
Beloit. First Cong. Sab. Sch..... 14 00
Bristol and Paris. Cong. Ch..... 20 00

Cooksville. Edward Gilley..... 5 00
Dartford. Cong. Ch..... 5 73
Evansville. "Friends," by Mrs. Pratt (ad'l) 1 00
Geneva. Presb. Ch., quar. coll..... 15 00
Hudson. Sophronia H. Childs..... 10 00
New Richmond. Cong. Ch..... 6 40
Royalton. Cong. Ch..... 8 00
Shopiere. John H. Cooper..... 5 00
Sparta. L. S. Bingham..... 5 00

KANSAS, $28.50.

Council Grove. Cong. Ch..... 5 00
Lane. Mrs. N. D. C..... 50
Olathe. "A Friend," *for Chinese*..... 5 00
Osawatomie. Cong. Ch..... 5 00
Valley Falls. J. Hillier $10; Mrs. L. B. Wilson $2..... 12 00
White City. Cong. Sab. Sch..... 1 00

MINNESOTA, $40.17.

Afton. Cong. Ch. and Soc..... 5 50
Lake City. First Cong. Ch..... 10 60
Minneapolis. Plymouth Ch..... 12 07
Spring Valley. Cong. Ch., quar. coll..... 12 00

NEBRASKA, $36.50.

Camp Creek. Cong. Ch. and Sab. Sch..... 4 00
Crete. Cong. Sab. Sch..... 5 00
Lincoln. Cong. Ch..... 25 00
Red Cloud. Cong. Ch..... 2 50

MISSOURI, $6.05.

Warrensburg. Rent..... 2 75
Webster Groves. Cong. Ch..... 3 30

NORTH CAROLINA, $59.87.

Raleigh. Washington Sch. $15.—Miss E. P. Hayes $10, *for desks*.—Proceeds concert $27; "Friends" $6.15..... 58 15
Wilmington. First Cong. Ch..... 1 72

SOUTH CAROLINA, $1.50.

Orangeburg. Cong. Ch..... 1 50

GEORGIA, $238.60.

Atlanta. Storrs Sch..... 238 60

CANADA, $5.

Montreal. Rev. Henry Wilkes, D.D..... 5 00

TURKEY, $5.

Constantinople. Rev. M. H. Hitchcock..... 5 00

JAPAN, $15.

Osaka. Rev. W. W. Curtis..... 15 00

Total.....$6,851.66

H. W. HUBBARD,
Ass't Treas.

RECEIVED FOR DEBT.

Augusta, Me. "A Friend."..... 23 25
Bethel, Me. "A reader of the AMERICAN MISSIONARY."..... 1 00
Short Falls, N. H. J. W. C..... 1 00
Andover, Mass. Mrs. W. W. Dove..... 50 00
Billerica, " Cong. Sab. Sch..... 6 50
Malden, " Chas. Heath..... 25 00
Monson, " E. F. Morris..... 50 00
Palmer, " First Cong. Ch..... 9 67
Scotland, " Royal Keith..... 50 00
Scotland, " "A Friend."..... 5 00
Springfield, " Ira Merrill..... 5 00
Taunton, " H. H. Fish..... 100 00
Taunton, " Andrew S. Briggs..... 15 00
Taunton, " Joseph Dean..... 10 00
Taunton, " Individuals, Annual Meeting..... 39 00
Wellesley, " "C. B. D."..... 25 00
Providence, R. I. Joseph Carpenter.....1,000 00
Providence, R. I. Geo. H. Corliss..... 500 00
East Hampton, Ct. Dea. Saml. Skinner.... 10 00
Hartford, Ct. Mrs. H. A. Perkins.....1,000 00
New York, N. Y. Rev. G. D. Pike..... 100 00
Randolph, N. Y. Mrs. Diantha C. Bush.... 20 00
East Orange, N. J. Grove St. Cong. Ch. (ad'l)..... 33 86
OHIO.—*Oberlin:* Jane C. Miller and others $5; *Charleston:* Thomas Hatfield $5; *Lafayette:* E. J. Phinney $5; *Brighton:* Cong. Ch. $6.65; *Berea:* C. W. D. Miller $3.36; *Bellevue:* Mrs. R. A. Severance $11; *North Benton:* Simon Hartzell $5; *Marysville:* Ruth McAdams $5; *Huntsburg:* A. E. Millard $10..... 56 01
Adams' Mills, Ohio. Mrs. M. A. Smith 5 00
Burton, Ohio. "A few Friends," by C. C. $12 (incorrectly acknowledged in November number).
Indianapolis, Ind. N. A. Hyde $5; Mrs. E. L. Runnells $4..... 9 00
ILLINOIS.—*Atlanta:* Samuel J. Chapin $9; *Plainfield:* Mrs. S. E. Royce $6; *Rockford:* T. D. Robertson $50; *Canton:* John B. Allen $5; Mrs. Vittum and Miss McCutchan $5; *Peoria:* Moses Pettengill $50; *Providence:* Dea. George B. Cushing $5; *Paxton:* S. P. Bushnell $25; *Amboy:* Mrs. W. B. Adams and others $5; *Danville:* Mrs. A. M. Swan $5; Mrs. W. E. Chandler $5; *La Salle:* D. Lathrop $10; *Galesburg:* Col. by Eli Farnham $19; *Lyndon:* "Widow's Mite" $1..... 200 00
Geneseo, Ill. Mrs. E. L. Atkinson..... 15 00
Sandwich, Ill. J. P. Adams..... 10 00
MICHIGAN.—*Owosso:* A. Gould $10; *Union City:* Col. by Mrs. E. E. Bostwick, $10.50; *Greenville:* Col. by Mrs. J. L. Patton, $10; *Jackson:* Mrs. E. Page $10; *Adrian:* Mrs. Jane M. Geddes $5..... 45 50
Romeo, Mich. ESTATE of Mrs. Mary Ann Dickinson, deceased, by H. O. Smith, Financial Agent.....1,000 00
WISCONSIN.—*Oconomowoc:* "Additional" 25c.; *Fon du Lac:* Ladies' Miss. Soc. $5.50; *Sparta:* Rev. H. E. Keller, wife and son, $16; *Milwaukee:* Mr. and Mrs. E. D. Holton $50; Mrs. Arnold $2; *Janesville:* Mrs. D. A. Beal $2..... 75 75
IOWA.—*Grinnell:* Col. by Mrs. Pres. Magoun, $30; E. L. Leavitt $5; *Charles City:* Mrs. C. E. Raymond $10; *Des Moines:* Woman's Miss. Soc. of Plym. Cong. Ch. $10; *Lansing:* Mrs. A. H. Houghton $1.50; *Rockford:* Anna E. Gates $7..... 63 50
Manhattan, Kans. Mrs. R. D. Parker..... 5 00
Northfield, Minn. Mrs. J. W. Strong..... 5 00
Lincoln, Neb. Mrs. Dr. Robbins..... 5 00
Sisseton Agency, Dakota. Col. by Martha Riggs Morris..... 25 00
Raleigh, N. C. Miss E. P. Hayes..... 10 00
Atlanta, Ga. First Cong. Ch. Sab. Sch..... 50 00

Total.....$4,659.04

FOR TILLOTSON COLLEGIATE AND NORMAL INSTITUTE, AUSTIN, TEXAS.

Bridgeport, Ct. Rev. B. B. Beardsley..... 10 00
Hartford, Ct. MRS. E. H. PERKINS, to const. herself L. M..... 30 00
Hartford, Ct. Mrs. H. A. Perkins..... 20 00
Waterbury, Ct. "A Friend."..... 10 00
West Hartford, Ct. Charles Boswell $10; Miss Eliza Butler $10..... 20 00
Wolcottville, Ct. L. Wetmore..... 100 00

Total.....$190 00

FOR YELLOW FEVER SUFFERERS.

West Falmouth, Me. Second Cong. Ch.... 10 00
Fitzwilliam, N. H. Cong. Sab. Sch..... 4 23
Concord, Mass. Trin. Cong. Ch. and Soc.. 29 50
Harvard, Mass. Cong. Ch. and Soc..... 29 28
Webster, Mass. First Cong. Ch..... 30 90
Bethel, N. Y. Welsh Cong. Ch..... 8 45
Remsen, N. Y. Welsh Cong. Ch..... 6 55
South Haven, Mich. Cong. Ch. and Soc.... 13 76
Clinton, Iowa. Sab. Sch., by S. Hosford, Supt..... 6 50
Lincoln, Neb. Cong. Ch..... 15 00

Total.....$154 17

ENDOWMENT FUND.

Deerfield. N. H. ESTATE of Mrs. Miriam T. Brown, by Joseph T. Brown, Ex..... 500 00